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BIOGRAPHICAL SKETCH

OF THE

REV. JOSEPH HUGHES, A.M.

(Concluded from page 335.)

THE name of Joseph Hughes is identified with the history of the British and Foreign Bible Society. He was the founder of that noble institution. When the Rev. J. Charles made application to the Committee of the Tract Society for Welsh Bibles, and the discussion arose on the question of supplying Wales with the Scriptures, Mr. Hughes gave utterance to the thought which was expanding in his bosom, "Why not Bibles for the whole country—for the whole world?"

"The minutes of that meeting, which were revised by himself and Mr. Tarn, under a concern to have a perfectly accurate account of what had transpired, record that such an object of solicitude, 'at the suggestion of the Secretary,' was deemed worthy of attention, was suitable for the notice of that body, and should be placed on record for consideration at their next meeting. This fact he himself, though careful of not having too much attributed to him, always admitted. It appeared in several printed accounts while most of the members of that Committee were living, and all had access to the minutes as well as himself, and was never questioned. A variety of particulars of his correspondence, as well be-

fore as after this period, and the part immediately and thenceforward assigned to him in all ulterior proceedings, confirm the idea. It may, therefore, be safely concluded, that the elements of the new Institution were first of all deliberately conceived in his mind,—that there its original seed was planted by the hand of its Almighty author. The fact above related occurred in the memorable morning of Dec. 7, 1802. The views and feelings of all present accorded with the suggestion or suggestions made to the effect above noticed. Mr. Hughes was requested by the Chairman, in the name of the rest, to embody the sentiments then delivered, in a written address, to be read to them at a future meeting convened for the purpose. He readily complied, and after several meetings of the same kind, the address, with some few emendations, was ordered to be printed, with a view to its immediate circulation. It was printed at first in quarto, the intention being to circulate it chiefly among persons in high station—individuals whose countenance might shield the magnitude of the scheme it proposed from the charge of wildness or utter impracticability. It was subsequently printed in octavo, and went through several editions."—pp. 195, 196.

"This pamphlet, which was entitled, 'The Excellence of the Holy Scriptures,' an argument for their more general dispersion at home and abroad," was the earliest public act of preparation for

the establishment of that first and greatest of our national societies. A more important production, viewing the train of consequences to which it has led, and is still leading, scarcely ever issued from the British press, saving only the Holy Bible itself."

From December 7th, 1802, till March, 1804, Mr. Hughes and his coadjutors, the Committee of the Tract Society, among whom Alers Hankey, Esq., deserves special notice, were actively employed in circulating the address, in promoting inquiry, in preparing their plans, and in arranging for a public meeting, at which the whole subject should be brought before the British public; and on the 7th of the latter month, the meeting was held at the London Tavern, Granville Sharp, Esq., presiding on the occasion.

At this meeting the Society was formed, and its name given at Mr. Hughes's suggestion. But few persons were present.

"The business," writes Alers Hankey, Esq., in a letter to Mr. Leifchild, "was introduced by a brief statement of the provincial proceedings from Mr. Robert Cowie; and while he was speaking, the Rev. John Owen entered the room. All eyes were directed towards him; his powers of eloquence were known; but whether they were to be employed in supporting or sinking the cause was matter of anxiety to all. He took a chair next to my own, and asked me various questions, but without declaring his views. It was my part in the order of the day to state the objects which the projectors of the intended Society had in view, and the benefits which the realization of its plan, in both departments, British and Foreign, might be presumed to confer upon our own country and the world, and the encouragement which the history of various existing versions of the Scriptures held out, even in achieving the most arduous part of it, that of procuring translations into languages in which they did not exist. It was inferred from the history of various versions that great effects might be anticipated, especially if the Society were supported by the combined zeal of British Christians of all denominations. On

sitting down, Mr. Owen merely asked me what my authority was for some of the facts I had stated. After Mr. Samuel Mills had introduced the proposed plan of the Society, and Mr. Hughes had, with those feelings which the share he had taken in the enterprise could not but inspire, pressed it on the understandings and hearts of his auditors, Mr. Steinkopf rivetted the attention of the meeting by a feeling delineation of the state of Germany in regard to the scarcity of Bibles, and the earnestness of the population to obtain them, which a recent visit to that empire had enabled him to present. Then it was that Mr. Owen rose; and if ever the voice of man shed a thrilling delight over the hearts of his fellow-men, it was while he, in his own inimitable manner, descanted on the value of the sacred Scriptures, and the obligations of Christians to give them an universal diffusion; and signified his own adhesion to the Society by moving the resolutions which gave it its formal establishment. The conclusion of the day was most prosperous, and the meeting, which had gradually increased in number, after testifying their feelings by liberal contributions, separated to diffuse their own animated impressions over the hearts of others; while those who had borne the burden and heat of the by-gone days retired, delighted with the issue of their labours, to offer their thanksgivings to Him who 'worketh wonders in heaven and in earth.'"—pp. 487, 488.

Mr. Hughes was now elected one of its gratuitous Secretaries, and on him, as its founder, devolved no small portion of the labour connected with the operations of the Society. "He became," says his biographer, "in a great measure, the hands and the feet as he had been the head of the Institution. While he regularly attended the weekly meetings of the parent committee in the metropolis, he was engaged at other times in different parts of the country, in tempering, guiding, or cherishing the zeal of its numerous affiliated Societies. The young progeny it produced so rapidly, required the parental care and fostering wisdom of a master mind—clear and simple, but powerful in its conceptions." His movements in behalf of the

parent Society were rapid, silent, unobtrusive. Wherever he went, he wished to be known only as the Secretary of the British and Foreign Bible Society; hence his distinctive peculiarities were never exhibited; nor were they ever compromised. Congratulations were poured on him from every quarter. His essay, his labours, his speeches, obtained universal admiration. His chief gratification, however, was the success of the Society. His heart throbbed with delight and rapture, in knowing that the Bible cause was espoused on the continent of Europe, in America, and in India. America wishing to render due honour to his name, twice presented him with diplomas; but he respectfully declined the honour, preferring to be known, both in his own time, and by posterity, only as Joseph Hughes.

The history of Mr. Hughes's secretaryship is divided into two periods. The first containing nineteen years of gratuitous labour: the last ten years of stipendiary service. It is well known that for several years, he, in common with his colleagues, resisted the attempts of the Committee to give salaries to their Secretaries. On the death of his eloquent fellow labourer, the Rev. J. Owen, it became necessary that some decisive arrangement should be made, and at the annual public meeting it was determined that £300 per annum should be given to each of the Secretaries. On bowing to the decision of the general meeting, he resolved, deliberately and seriously, to appropriate the whole of what he received to benevolent purposes. And to this resolution he firmly adhered. A list is given in the appendix, of forty-two benevolent institutions, to which he was either a life or an annual subscriber. Collegiate and academic institu-

tions were warmly patronized and liberally supported by Mr. Hughes. He was a zealous friend of education, and especially of the education of the rising ministry. His attachment to literature led him, in the year 1810, to project the plan of a university on a large and noble scale. But the public mind was not ripe for such an establishment: happily he lived to see accomplished by other hands, in 1828, what he had so ardently desired eighteen years previously.

The Bible Society has passed through three perilous seasons of trial. The church, the apocryphal, and the Unitarian controversies tried its temper and its strength to the utmost degree. Marsh, and Thomson, and Gordon, were the three leaders in the respective attacks, and much evil was expected to result from their efforts. The Society has weathered the storms, and like a gallant vessel is still pursuing her voyage most auspiciously to bless the nations. These stormy periods were seasons of peculiar anxiety to Mr. Hughes. He trembled for the Society: he laboured hard in secret to maintain her integrity, and to prevent her destruction. He left his friends to defend the cause in public, and by the press. Only in the latter controversy, did he publish his sentiments, and then anonymously, that he might not wound the feelings of any with whom he was living on terms of intimacy and friendship. There can be no doubt, that the anxiety occasioned by the apocryphal and Unitarian contest, deeply affected his spirits and secretly undermined his constitution. A variety of circumstances, however, tended to cheer him during his long connexion with the Society: but none could have been more gratifying, than his receiving from a number of its friends and supporters,

who well knew and appreciated his services and his sacrifices, the sum of £2000, as a spontaneous expression of their friendship and goodwill to him as its indefatigable Secretary. On receiving an intimation of this munificent gift, he devoutly remarked, "Oh that I and mine may receive this fruit of the divine bounty with all becoming sentiments, and that the augmentation of earthly supplies may be accompanied with a fresh effusion of spiritual blessings."

His labours in the Bible cause necessarily led him from home, to the injury of his congregation at Battersea. Their numbers gradually declined from this and other causes; and he seriously contemplated, on two separate and distant occasions, which he intimated to his friends, to relinquish his charge at Battersea, and to preach in London. He continued to labour, however, till his dying day, in the circle of his first attached and delighted friends.

His domestic and ministerial trials preyed deeply on his sensitive mind, and impaired his physical powers. The death of his eldest son, which occurred in 1826, was a source of the bitterest anguish to his paternal heart.

"On this fearful occasion his serenity, resignation, and heavenly mindedness, called forth the liveliest gratitude to God for the grace vouchsafed to his afflicted servant in the day of adversity. Not a murmur escaped his lips. His soul was engaged in the mighty struggle, to blend his will with the will of his heavenly Father; and out of that struggle so triumphantly was he brought by the abundant grace of Christ, that he said, I am a mourner, and shall be a mourner all my days; yet I can add with another son of affliction, if the lifting up of a straw would alter my condition, that straw should not be lifted by me.

"The Rev. Joseph Hughes was eminently a man of prayer; he held much converse with God, and on this occasion he resorted to his wonted employment, as his element and his solace. O! the

groans and sighs which he uttered in his wrestlings with the Almighty, and which were audible even in the room below. At a subsequent interview he expressed his devout gratitude that gloom and melancholy had not been permitted so to envelope him as to occasion more than a mere temporary and decorous suspension of that work which he denominated 'the very favourite of his heart,' and henceforward he always strenuously urged the afflicted to activity in sacred and benevolent pursuits as the best antidote to trouble."—pp 307, 308.

His labour was his delight, and proved an important means of preventing his indulging those gloomy and morbid feelings, to which he was constitutionally liable, and which his various trials would have increased. His zeal in the Society continued unabated, though in his addresses, there appeared a gradual diminution of energy and pathos. He continued till 1833, with unwearied assiduity, fulfilling his duties, both in Earl Street and at Battersea, both in the pulpit and on the platform. But death was marching on with stealthy steps, and intimations were given that his labours must shortly cease. A slight pain in his foot, which could not be subdued, was a signal, though but little heeded, either by himself or his friends.

"Early in July, 1833, he set out on a long journey to Wales and other places, on behalf of the Bible Society. He had not proceeded far, however, before he became sensible of the great probability of an alarming increase in his malady. The pain in his foot increased, attended with great depression and general languor. It was found in the issue to have originated in a deficiency of vitality, and a want of constitutional power to supply the system with strength and nourishment. Of course the attempt to surmount it by air, exercise, and the application of the mind to the most interesting subjects, proved futile, and only the means of augmenting the disorder. He retired, therefore, from a meeting at Brockwear, in South Wales, the last he ever attended, to the house of a well known friend, in the beautiful vale of Abbey Tintern,

and near to the venerable pile of that name; the fragments of whose silvery architecture and picturesque ruins grace the scene, and bring back, as by enchantment, the memory of distant ages"—pp. 348, 349.

He wrote thence to his friend Mr. Tarn, requesting assistance for the meetings in Wales; and in a few days after to his son, informing him of his affliction, and of his intention to proceed to Bath.—Thither he went, but on crossing the Severn and travelling to the city he endured excruciating pain. Mrs. Hughes and his son met him there. By medical advice he was hastened home. His disorder increased; and no hope remained of his recovery, except by means of amputation, and even this his medical attendants considered an extremely doubtful experiment. The alternative was left to his choice: but not wishing, as he happily, and with a degree of cheerful pleasantry expressed it, "*to leave the world in a storm*," he decided on allowing the disorder to take its course; and committing himself in the hands of his gracious and sovereign Lord and Master, he felt no particular anxiety respecting the result. "From this period, Sept. 15, he gradually sunk. Having adjusted his temporal affairs, he expressed his satisfaction at having nothing left to disturb his peace of mind. 'There are two accounts,' he said, 'an earthly one, which I have settled, and one yet to be concluded with my heavenly Father.' His dying experience bore testimony to the power and efficacy of that Bible he had so long attempted to circulate, to those scriptural truths he had so long preached. His mind was tranquil, confiding, and at times cheerful. He was harassed with no doubt respecting his personal safety. Occasionally he feared lest he should dishonour God by his impatience. This im-

patience existed only in his own imagination. He bore his sufferings with resignation and composure—not a murmur escaped his lips. The promised grace of the Saviour was indeed 'sufficient' for him. He was enabled to rejoice in the consolations received from on high. He commended the fidelity and the love of Jesus to all who were privileged to surround his dying bed. As he descended into the valley, the *Society* and *Emancipation* engaged his thoughts, and the last words distinctly heard from his lips were, 'I mount—I fly,' repeating them to himself, and 'good by,' addressing himself to his son, who was leaning over his dying couch. He made efforts to speak afterwards, but in vain; and on the evening of Thursday, Oct. 3, 1833, at ten minutes before ten, he drew his last breath, and expired without a struggle and without a sigh, in the sixty-fifth year of his age." He was interred in Bunhill-fields, on Saturday, Oct. 12th; the Rev. George Clayton and the Rev. John Dyer officiating on the mournful occasion. On the following morning his death was improved by his "tenderly attached friend," John Sheppard, Esq., of Frome, in a discourse to the sorrowing family and congregation by whom he was so ardently admired and loved.

The interesting volume to which we are indebted for this article details his dying experience, and supplies an able and lengthened description of his character.

We can, however, only append to this Memoir a bold outline of his character by his friend, the Rev. J. Kershaw, of Abingdon; and a graphic description of his pulpit peculiarities, by the Rev. William Jay, of Bath.

"The following features in the character of my dear friend were, I think, prominent:

"1. His pure, perfect sincerity, of which all who conversed with him, and those in particular who intimately knew him, must have been fully convinced.

"2. His candour—very enlarged, without becoming undefined, in which, though extensive, there was no sacrifice of any principle which he held to be scriptural and sacred.

"3. The utter absence of every thing like assumption, in whatever capacity he acted, in whatever society he appeared.

"4. The very lively and constant interest which he showed in the spiritual welfare of the young, in families, and at public meetings.

"5. His anxious regard for young ministers, and the judicious manner in which he treated them; verified particularly in the experience of all those whom he was the means of introducing into the ministry.

"6. His transparent integrity in all his conduct.

"7. His exquisite refinement of feeling as well as discrimination of judgment, apparent especially in the management of public meetings.

"8. The lovely and dignified exhibition which he gave of the ministerial character.

"9. His coolness, self-possession, the steadiness of his affection to his friends, his unvarying stable conduct as a minister, his conciliatory, candid, yet firm spirit, by which the interests of Christianity were, I have no doubt, greatly promoted."

"Mr. Hughes," says Mr. Jay, "was often and much at Bath formerly, supplying several years at Argyle Chapel for six weeks together, while I was in town. I was intimately acquainted with him for upwards of 43 years, and have exchanged more mind with him than with any man I

ever knew, except my friend and tutor, Cornelius Winter. With regard to religious things, we only differed as to baptism; and if we did not love each other the more for this difference, I am sure we did not love each other the less. We disagreed, too, a little with regard to composition and preaching, he too squeamish and I too careless, he labouring for correctness and I for impression (in grasping which I sometimes erred); he too satisfied if he could abide criticism and I too careless of critical judgment if I could secure effect. Yet though he was often kindly finding fault with me when we were alone, he was always seeking opportunities to hear me, and I cannot be ignorant how much I shared his commendation as an author and a preacher. I am thankful for my intimacy with him. My esteem of him always grew with my intercourse. I never knew a more consistent, correct, and unblemished character. He was not only sincere, but without offence, and adorned the doctrine of God our Saviour in all things. His mind was full of information; his conversation singularly instructive and very edifying; and while others talked of candour and moderation, he exemplified them. In his theological sentiments he was firm, yet sober and liberal, and not too orthodox (as I have known this) to be evangelical."

"The Memoir" is alike creditable to its author and its publishers. It forms a handsome volume, and is adorned with a portrait, which recalls the amiable and intelligent countenance of our lamented brother.

PASTORAL COUNSELS TO CONGREGATIONAL CHURCHES.

The following excellent paper is extracted from "A Pastoral Letter, addressed to the Members of the several Independent Churches united in the Worcestershire Association, agreed to at the half yearly meeting held at Bromsgrove, April 14, 1835." Although signed by the Chairman of the meeting, Mr. Thomas Ashwell, yet it is understood to be the production of the Rev. Dr. Redford, of Worcester, a fact which, we are persuaded, will secure for it the thoughtful attention of most of our readers.

EDITORS.

HAVING now brought before you the principal of those external operations to which our Association is directing its attention, we may be allowed to express our solicitude for your spiritual welfare by reminding you that the churches

themselves must be the fountains, or at least the channels of that holy and reviving influence which we are desirous of spreading over the whole county. Hence we feel the ineffable importance, first, of preserving the churches themselves in

a pure and vigorous state. We are jealous over you all with a godly jealousy—for we have espoused you as a chaste virgin to Christ. For your own sakes individually, as well as for the spread of the gospel around us, we feel constrained to address you further on several topics, which we trust you will with us deem to be essentially connected with your comfort and your honour; your usefulness now, and your final acceptance by the Great Head of the Church.

We unitedly exhort you, in the first place, to abide immovable in the grand doctrine which, in common with all sound and consistent Protestants, distinguishes our churches, and which we may boldly say, has always been our glory and our strength,—we mean *the sufficiency of the Holy Scriptures*. From these, and from these alone, are derived all the doctrines of our creed. We need no human decisions, no ecumenical councils to determine for us, what is orthodoxy and what is heterodoxy. We claim a free exercise of our private and individual judgment, as an inalienable right conceded to us by our Creator and Redeemer. We can happily say, the exercise of this right has led us to a cordial agreement in all the fundamentals of Christianity. We may be allowed to congratulate you on that unanimity of doctrinal sentiment in our churches to which this principle, practically and rigidly applied, has conducted us, a unanimity, we believe we may say, surpassed by none, and equalled by few of the Protestant denominations—certainly not approached even distantly by those churches that interpose human articles, or an uninspired formulary of doctrine and devotion. The sufficiency of the Scriptures we uphold as the charter of our liberties, our bulwark against popery, and the guarantee

of our orthodoxy, harmony, and spirituality.

Next to your strict adherence to the authority of the Divine word, we exhort you to be at peace among yourselves. Let your constant efforts and fervent prayers be directed to the suppression and extinction of every thing that would gender strife and contention rather than godly edifying. Peace is our element of prosperity. Be of the same mind and heart; let nothing be done in any of the churches through strife and vain glory. Humility is a grace most effectual in the preservation of harmony and peace. "Let each esteem other better than himself." Then he will be ready in non-essentials to defer to the opinions of his brother. A proud and unyielding temper leads to contention and discord. When once the angel of peace is grieved, and departs, a fierce and malignant demon finds not only an entrance, but a favourable opportunity, and a predisposition for the works of darkness and destruction. The fruits of peace and love cannot be matured, the works of conversion and edification can never proceed amidst the elements of contention and strife. There is immediately an end to your comfort, and to the success of the gospel, the moment that a contentious spirit is let loose. Permit us here to adopt the words of the Apostle Paul to the Thessalonians. "As we are allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye

were dear unto us. As ye know how we exhorted, and comforted, and charged every one of you as a father doth his children, that ye would walk worthy of God who hath called you to his kingdom and glory." 1 Thess. ii. 4, &c. "Live," therefore, "in love and in peace; and the God of love and peace shall be with you."

Some congregations are given to change; others suffer the whole church to be disturbed by a single querulous, ill-tempered, or useless member; and sometimes even by those who are merely hearers, or occasional attendants. The most troublesome persons are generally those that are least esteemed, and of least value to the common cause. Sometimes the spirit of faction, of self-importance, or of antinomian pride bursts forth, as it did in apostolic churches, and under apostolic men. These evils, wherever they appear, must be met, not as in some churches, by indifference, where they fester and corrupt the whole body; nor as they are in others, by calling in the paralyzing aid of human laws, or of ecclesiastical decisions; but by discountenance, reproof, and, where necessary, by *exclusion*. We speak to you as to churches of Christ, repress, and that promptly, all such beginnings of evil. Take away the fuel, and the fire will go out. Mark them that cause divisions. Put away each wicked person from among you, and suffer no root of bitterness to spring up and trouble you. Support your pastors, and that firmly, in the administration of discipline, remembering that peace and purity, holiness and harmony, are more important, as well as more needful to your comfort and usefulness, than the presence and co-operation of any individual member.

The principle of our union, as churches, is founded on voluntary

separation from an irreligious world, and only while we maintain, "the communion of saints" can we justly claim the character of Christian churches. "I know thee," said the Spirit to an ancient church, "how thou canst not bear them that are evil." We have the power in each separate church of putting away every unholy, disorderly, and wicked member; and while this power is used with moderation, with wisdom, and a solemn sense of responsibility, it cannot but contribute to the honour and efficiency of our societies. You are apostolic churches, possessing all the constituents, and the full authority of such communities; and you are required to walk in unity and love. Should there be any who walk not according to this rule, you are to have no fellowship with them. If they plead zeal for God, or love for truth, while their works are strife and division, their ends self-will and self-importance, let them be admonished to preserve the unity of the Spirit, or if they prove refractory, let them be excluded. Remember, that as churches of Jesus Christ, you are called to administer the laws of the gospel, and you must do it fearlessly and impartially. To you, as to guardians, are committed the ordinances and commands of Christ, and though you are amenable to no human tribunal for the maintenance of them in their purity and divine authority, yet you are amenable at the bar of Christ. His laws it is the duty of your pastors to explain to you in all their variety and extent. We are permitted to make no additions, and countenance no suppressions; but to adhere simply and steadily to those already established. No Christian church has authority to make any new laws, but merely to execute those already in existence in the word of Christ.

As Christian communities, you have a scriptural right to choose your own officers, to admit your own members, to judge those that violate divine commands, or depart from the purity of the faith. Yet you are bound to the exercise of a candid and catholic spirit in the regulation of your church affairs. Pity, forbearance, and tenderness must be combined with fidelity and firmness. You are bound to receive into your fellowship all those who truly love the Lord Jesus Christ, and make a credible profession of faith, provided they seek it, and are willing to walk with you in faith and love. There should be no restriction to communion derived from non-essentials. Let the terms of your fellowship be as liberal as those clearly laid down in the Scripture. It is Christ's church to which you all belong—his table at which you communicate—his laws and ordinances which you administer, and not *your own*. You have no right to make his laws and ordinances stricter or easier, narrower or laxer, than he has left them. Yet you are bound to keep out, or to put away, every one that by works has denied Christ, or affords no evidence of regeneration.—Richard Baxter, that pastor in the church whom we might all be anxious to imitate, once addressed the Associated Churches of Worcestershire in these words: "In the name of God, brethren, take heed, as of polluting the church by loose admissions, so much more of cruelty to poor souls. Remember how ill this becoms them that have tasted so much mercy as we ourselves have done: remember Paul's command, Rom. xiv. 1, 'Him that is weak in the faith receive; but not to doubtful disputations.' Also, Gal. vi. 1, 2, 3, Remember how oft Christ was accused for being a friend or com-

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panion of publicans and sinners; and by whom he was so accused, and how oft he showed lenity, and how seldom severity; and how dreadfully he judgeth rash judgers; and how unmeet it is that the servant should be stricter in keeping out than the Master is; and that man should pretend to be more righteous than God. Remember also, that good Christians must have a great desire of the largeness, as well as of the purity of Christ's church. Above all, take heed (in the name of Christ I warn you) that ye be not cruel to Christ's lambs; that you shut none out for want of mere words. Experience hath ascertained me that there are Christians that are much with God, powerful in secret groans and strivings; and do understand the substance of the fundamentals, and much more, nay, they are very able to help the ignorant, and great promoters of God's work in their place; who yet are not able to give a minister or understanding friend any considerable account of their faith; partly through bashfulness, but most through some secret natural unreadiness of speech, and disability to express their minds. Take heed what you do with poor ignorant men and women, that live well, and show a fear of offending God. He that gently drives and carries the lambs in his arms, will not thank you for shutting them out, or casting them in the ditch. I know there is need of caution also for avoiding the looser extreme." Permit us, dear brethren, further to remind you all, that, as churches of Christ, you must consult for the promotion of your Redeemer's kingdom. This is one principal end of our union in the Gospel. For this purpose Christ has chosen, redeemed, and sanctified you. Take special heed that none of you be stumbling blocks or

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hindrances in the way of the truth. Look favourably upon all the plans that are directed to the increase of your Saviour's kingdom. We earnestly beseech you, let us find none of you impeding or cramping our efforts; but, on the contrary, as we have a right to expect of you, all co-operating with your separate pastors, and with the general body, to the utmost of your ability; and if in nothing else, yet in your prayers, helping together with us, that the word of God may not be bound, but spread on every side. You, the members of our churches, are to be trees of righteousness, bringing forth much fruit. Who would keep a tree in his orchard that brought forth no fruit year by year? "Every branch in me that bringeth not forth good fruit is taken away." Let every church, therefore, cultivate a missionary spirit. Let it study the increase of the body. Let it be the ambition of every one of you to deserve that commendation, "from you sounded out the word of the Lord through all the region round about." This was a remarkable feature, we might say a universal one, in the first Christian churches, that they not only contributed, and that sometimes out of their deep poverty, to support the Apostles in their extensive tours, but they maintained their own evangelists and missionaries. Every church was a mission-church as soon as it was a church at all; and it seems doubtful whether it could have maintained its name and its station in the universal church, if it had neglected this duty. It is, doubtless, your first business to consult the purity, spirituality, and increase of your own immediate society. We do not mean by proselyting from any other Christian society. Let it be your aim first to build up your own churches, and then to

form and establish new ones, by proselyting from Satan's kingdom. Consider, we affectionately beseech you, how much good might be done, if each member of our separate churches, would endeavour to bring his neighbours to the house of God. The whole church, that is, every member, must study to be a light in the world, a portion of salt in the earth, however small, and a testimony for God to those around. Let us all hold up a beacon to a benighted world, and some will follow us into the haven of peace and rest.

We exhort you affectionately but earnestly, to begin with your own families and households. Train them up for God, and watch for their souls as they that must give account. You may do much for your own children by affectionate attention, diligence, and prayer. But do not think that you have fulfilled your duty, when you have brought your own family to the house of God. This is, no doubt, your first duty; but you must do more. Look around you each Sabbath day, and ask, Who will go with me to serve God? Whom may I induce to come under the means of grace? And let none be ashamed or afraid to make the attempt. If often you fail, and reap scorn and persecution, yet even these shall be sweet in the way of duty and zeal. But sometimes you will succeed; and should you thus bring but one soul to Christ in a course of years, yet how pure, how great a joy shall you confer; how rich a reward shall you gain! We have known some of the humblest Christians among us thus made eminent blessings to the church, which they could have served, perhaps, in no other way.

Permit us to remind you further, that it is your proper business, as churches, to become familiar with

the laws of Christ. The Christian Church, as a community, are the guardians of the word, and ordinances, and laws of Christ. It is to the church, not to the ministers, simply as such, that these are entrusted. The members of churches ought, therefore, to become better acquainted than they usually are, with the principles upon which New Testament churches are founded and governed. There is much ignorance prevailing in Christian communities upon this subject, and the consequences sometimes prove fatal to the peace of churches, and the cause of truth in particular places. Men that are not bound to us by sacred principle, will forsake us for trivial reasons, and be swayed by convenience, expediency, or worldly interest, sometimes even by political feeling. Ignorance of these important principles of church government leads to irregularities in conducting spiritual affairs. Expediency is allowed to take the place of principle: human opinion or feeling is arrayed on opposite sides, and contention, perhaps division, is the result. Now it is not enough that your ministers understand these subjects, *you* should understand them too. Every member should know why he is an Independent, and should be so because he cannot conscientiously and scripturally be any thing else. We believe our principles are neither dictated by human notions of utility, nor engendered by a spirit of schism; but derived from the sacred and paramount authority of Christ, or the example of Apostles, and are closely connected with the glory of God and the advancement of pure religion to that universal triumph which prophecy foreshows. Hence, then, every member, as far as practicable, should be instructed in the principles of New Testament church-

government, since every one is called to take part in the responsibility of upholding it. Bear with us, Christian friends, yet further, while we urge upon you the necessity of sedulously cultivating a spirit of devotion, and of endeavouring to promote spirituality of mind and conversation. The apostolic injunction is oft repeated, "continue in prayer," "pray without ceasing." It is frequently noted of the first Christians, that they were met together *praying*, and of our divine Master, that he spent whole nights in prayer. The Apostles entreat the churches to pray for them, and to strive together, and to help together, in prayer. Let us entreat you all not to deem it sufficient to fill your places on the Sabbath. The prayer-meetings exhibit the vital pulse of the congregation. A spirit of devotion is the best preparation for the outpouring of the Spirit, and the surest pledge of its approach. O could we but see the churches wrestling in prayer—waiting in this attitude of expectation—all as anxious to attend and join in the prayer-meetings as to hear sermons, we should then indulge the pleasing expectation, "that the time to favour us, yea, the set time, was come." Your pastors may be diligent, faithful, and devout, all that you can reasonably expect them to be; but remember, their hearts will soon sink under discouragement, their hands will soon hang down through weariness, if they are not held up by a devotional spirit in the church. There may be large and attentive audiences on the Sabbath, but the true gauge of ministerial success will be seen by the sacrifices made on week days, to enjoy a religious service. The people that flock to the prayer-meetings are usually those that cheer a mi-

nister's heart, and give an impulse to his zeal. Prosperity in all Christian graces, peace and love in your spiritual relationship to each other, and usefulness to the unbelieving and ignorant around, should be the subjects of your unceasing supplications. A Christian Church surpasses all other associations in the majesty of its objects, and in the simplicity of its principles. Let it be remembered, that its preservation in purity and in vigour, demands from all a spirit of devotion and sacrifice, the loss or decline of which indicates the growth of a worldly spirit, and infallibly testifies the absence of that devotedness to God, which is at once the source and the proof of personal advancement in godliness. It is not the number nor the rank of the worshippers, but the simplicity and fervour of the worship: it is not the splendour of the worship; it is not the splendour of the material building, nor the pomp of the ceremonies of worship, but the beauty of the *living stones*, built up a spiritual house; it is the longing, thirsty soul, and not the audience ravished by the eloquent tongue of the orator; it is the humble, broken-hearted penitent, the pleading agonizing soul, that graces your worshipping assemblies, more than all the rapturous admiration excited by the preaching, the singing, or the praying. Could you secure the presence of kings and princes in your assemblies, if they came without the spirit of true devotion, they would not form in the eye of God so pleasing a sight, as the pious poor that may inhabit your cottages, or the wayfaring man who, though a fool in the world's esteem, is panting to meet God, and hungering for the bread of life. It was the poor contrite publican, in all

his self-abasement and crouching timidity, smiting upon his breast, and crying out in the anguish of his sorrowing soul, "God be merciful to me a sinner," that proved the more acceptable worshipper at the hour and in the house of prayer, and that went away justified by the Great Master of assemblies. It is not the overflowing of the assembly with delighted hearers that constitutes true prosperity, but the overflowing of your hearts with spiritual affections,

When streams of love from Christ the
spring,

Descend to every soul:
And heavenly peace with balmy wing,
Shades and bedews the whole.

Then is the Church of Christ truly prosperous, when its ministers are men of an apostolic spirit, single in their object, exclusively devoted to their Master, and imitators of his divine example; when in their public labours they appear, like Moses, coming fresh from intercourse with heaven; when they draw near, like that ancient minister of Jehovah, to present the case, and plead the cause of the people with a mouth filled with arguments; when with him they administer the laws and speak the Word of God with fidelity to all; when they reprove, rebuke, and teach, with all long-suffering and gentleness, like Paul, and are ready to say, with the ancient leader of Israel's host, "Who is on the Lord's side, let him come unto me." A church is God's family, and each minister is the head, "to divide to each his meat in due season." Every individual has an important influence over the peace, the unity, the comfort, and the usefulness of that part of the Christian family with which he is connected. "Behold how good and how pleasant it is for brethren to dwell together in unity.

It is as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Ps. cxxxiii.

How charming and lovely a sight, in this desolate and apostate world, is such a church, founded upon the heavenly principles of truth and purity, joining in prayer and praise, upholding the ordinances of Christianity, mingling their sorrows and their sympathies; and like a company of fellow-pilgrims, travelling to the same rest, exposed to the same hardships, and alternately sustaining each other's burdens. This is the fairest type of heavenly felicity and purity that any society can present on earth.

Finally, suffer us to remind you, that your prosperity as Churches of Christ depends upon, and will be found to be materially promoted by—personal holiness. Each Christian is a temple for the inhabitation of God by the Spirit. "If any man defile the temple of God, him will God destroy: which temple ye are." Holiness is something which has to do with you, not merely in God's house, but always and in all places. It is that pure and heavenly light you are to reflect upon the world, in business and in your family. Your moral purity must be of a much sublimer character than that which passes current in the world. It must rise much higher in its aims, penetrate much deeper into the heart, and take a much wider range in the life. The very thought of iniquity must be accounted sin; and you must not be content with avoiding positive evils, you must all be trees of righteousness, bearing much of that fruit that shall constrain the unwilling testimony of the world to the power of divine grace.

The prosperity of the Gospel in any place is often materially aided or impeded by the character and conduct of those who stand forth as its accredited friends. How often has the association of one bad man's name with a religious society, made many blaspheme, excited prejudice against God's truth, and provoked the indiscriminate censure of the world against the whole society. On the other hand, how powerful is the appeal of the truth to the conscience, when we can point to our people and say, "ye are the living epistles of Christ, read and seen of all men," when we can refer gainsayers to the consistency and uprightness, the sincerity and purity of religious professors, as well as to the more striking examples of reformed profligates and worldlings; when we can show, notwithstanding some unhappy exceptions, that the mass of professed Christians in any society, are made better and happier in every relation of life. A glory is it to the Church when the men of the world have no evil thing to say against them, save only in the matter of the Lord their God. Let us, then, never forget that the end of the word of Christ is "to make us fruitful in every good word and work to do his will;" that we are God's servants, and should ever remember to whom we belong, and whose holy and venerable name we bear.

Let it become with you, dear brethren, a principle thoroughly and deeply established, that no splendour of talents in your ministers, no accuracy and extent of knowledge, no profusion of liberality, no pre-eminence of gifts among the members of the churches, and no overflowings of attendance, delightful and desirable as all these are, can supply the place of personal holiness, devotion, and

spirituality. All the other parts of Christian character are but leaves and flowers, if the fruit of grace be wanting. Neglect this, and your blossom shall go up as dust. Live without daily and vital communion with Christ, and all your beauty and verdure shall pass into the sear and withered leaf. Then the church flourishes when it is built up with spiritual men and women; when every conscience is quickened to an exquisite sense of the malignity of

sin; when the very touch of it inflicts a mental agony like the iron entering into the soul; when the habitual contemplation of spiritual objects and of a thrice holy God, raises the purity of the heart far above the low level of worldly minds, and assimilates it to the perfection, and prepares it for the enjoyment of heavenly beatitude. Happy is that people who are in such a case; yea, thrice "happy is that people whose God is the Lord."

ON CHURCH PSALMODY IN THE NETHERLANDS.*

The practice of singing Psalms and sacred songs in the Church of Christ is of very ancient date. The primitive Christians, and our forefathers, especially at the time of the Reformation, saw in it none of that indecorum which many of their less experienced descendants have been pleased to imagine. Yet I question whether there is a Hymn book to be found that has conducted more to real edification than the Psalms.

JORISSEN.

THE history of its psalmody is of great importance to a right understanding of the spirit of the Christian church. In this respect the difference between the Roman Catholic and the Protestant churches is apparent; for in the latter the whole congregation takes part in the singing, whereas in the former it is left entirely to certain individuals who compose the choir. In this respect also, the Protestant churches differ from each other. Its character is stamped with the impress of each successive age; and, in short, it is from hence that an estimate may be gathered of the sentiments to which those members of a congregation who engage in the public worship of God give utterance, with united voices, in the presence of each other, and before Him who inhabits the praises of Israel.

The spread of the Reformation

was greatly promoted by the encouragement of psalmody in the churches. The Jesuit, Conzenius, complained, that more souls were wrested from the Romish church by means of Luther's hymns, than by all his other writings; and so strongly prejudiced were the Catholics of Switzerland, France, and the Netherlands, against the practice of public psalm-singing, that according to the testimony of Strada the Jesuit, in his history *De bello Belgico*, it is accounted by them as a mark of heresy. It is worthy of remark, that the sacred melodies, which, at the beginning of the Reformation, were introduced in Geneva under the direction of Calvin, produced in the reformed church a great liking to the singing of psalms, while in the Lutheran church a no less early partiality was manifested for the hymns of Upper Germany. Hence Beza,

* Translated from Dr. Hengstenberg's Church Journal, Feb. 1835.

though himself as much a poet as Luther, never, on any occasion, composed hymns, but assisted the French poet, Clement Marot, in versifying the psalms. This distinction still characterises the two churches; but the reformed church is no more at liberty, on that account, to deny the extraordinary gift displayed by Luther in his German hymns, (Col. iii. 16) than a Lutheran may dare to overlook the special warrant (Mark xiv. 26) which the example of the Head of the church has supplied for the singing of psalms.* The church triumphant in heaven sing the Old Testament song of Moses, the man of God, as well as the New Testament song of the Lamb.

The fact is, that each side should acknowledge the right of the other, and neither should contend for its own practice, by so preferring the psalm to the hymn, or the hymn to the psalm, as if either the one or the other were of sole and exclusive authority. It must be confessed, however, that this mutual forbearance and respect between Lutherans and Calvinists has been very rarely manifested, even amid the showers of spiritual blessing that have descended on *both* communions; and, still, the state of things is far from exhibiting a fulfilment of the words of the Lord, which declare: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." *Ism. xi. 13.*

The rhythmical translation of the Psalms by Marot and Beza,

* The word *hymn*, (Gr. ὕμνος,) did not certainly bear the distinctive signification that now attaches to it, because it is admitted, on all hands, that what our Lord and his disciples sang after supper was the paschal song of praise from the *Book of Psalms*. Trans.

was followed by that of Lobwasser, in high German, in the year 1565, and, one year later, by that of Dathenus, in low German. The former continued in use in some parts of Germany, particularly in the Prussian states of the Rhine, and in the reformed congregations of the Hague and Amsterdam, subject, from time to time, to some alterations and improvements, until the introduction of Jorissen's admirable translation, which appeared in the year 1798.

The translation by Dathenus is a mere jingle, full of blunders, and put together in a hurry; nevertheless it is held in much esteem in the congregations of the Netherlands, for its introduction stands associated with the earliest instances of public preaching in that country; it was used at the stake and at the scaffold; it brings to remembrance the period of the Reformation, the burning zeal of Dathenus, and the spread of truth, especially in Flanders, and besides, it is almost a literal version of the prose translation. It continued in use till the latter end of the eighteenth century. There existed, even at that time, a far better, and considering the age, an exceedingly good version of the noble and pious Philipp van Mar-nix, lord of St. Aldegonde, a disciple of Calvin, and the bosom friend of William I., a man eminent alike as a poet, a statesman, and a theologian, and who not only was acquainted with the ancient languages, but had reduced the other poetical parts of the Old Testament to metre. It was thought good to postpone the introduction of an entirely new version until the famous translation of the Bible, issued by the States in 1638, should be generally received; and, after that event, many peculiar difficulties arose in the way of introducing it, one of which, and not

the least, consisted in the want of agreement and co-operation among the independent provincial synods, which is so easily explained by the provincial character of a republic.

The general opinion of the ancient church of the Netherlands, concerning the introduction of hymns into public worship, which was in no small degree affected by the various objections of Beza, is thus expressed in the preface to the psalms published by the above-mentioned Marnix (Middleburg, 1580), "We have omitted some prayers which were found in Dathenus' translation of the psalms, and which it has been customary to sing in the public worship of God, and have substituted for them a number of sacred songs of praise from the Scriptures. This has not been done rashly, or from any high idea of ourselves, as though we would disparage the work of another, and seek to withdraw it from the people. That be far from us. Our motive is much rather this—that we esteem it safer and more profitable, wherefore we heartily desire, that nothing may be sung, nor read, nor in any way introduced into Divine service, but what is taken immediately from the Holy Scriptures of the Old and New Testaments, in order that we may not give occasion, to future generations, to compose, each man according to his own ideas, such forms of prayer and praise as the wrong-headed presumption of mankind might prompt them to introduce into the worship of God. For this cause we have deemed it advisable to select the psalms and other songs of praise from the Old Testament, together with the Lord's Prayer, the Ten Commandments, and the Creed, and to present these in their true sense, plainly, nakedly, and, as far as the genius of poetry will allow, without any diffuse am-

plification; and we have carefully abstained from inserting any other prayer, or any of those lengthy explanations, called paraphrases. For the experience of past ages has taught us, beyond what we could wish to have learnt, how dangerous it is to admit any thing into the worship of God that has no foundation in the sacred and authoritative writings of the Old and New Testaments."

For the above reasons, it was unanimously determined, by the Synods at that time assembled, that human compositions should be disused; and finally, in the years 1618 and 1619, it was enacted by the Synod of Dort, that "wherever hymns had already found their way into the churches, they should, with all possible care, be prohibited." This interdict had a special reference to certain objectionable (Arminian) hymns, issued at Utrecht in the year 1612, and which, according to the testimony of a writer of that time, were "fanciful, affected, written in bad style, not altogether correct in doctrine, and therefore unsuitable for public worship." Accordingly, until the beginning of the present century, the Reformed Church of the Netherlands used only the 150 Psalms, and a very few (six) other poetical pieces.

This restriction, however, was confined to the churches. There were in the Netherlands pious poets, as Lodesteyn, Camphuyzen, Vollenhove, Sluiter, Schutte, and others, who composed edifying hymns, which were in great esteem among the faithful in Holland, and much used by them in private, especially at family worship. In allusion to this practice, one of them (Schutte) has remarked, in the preface to a collection of Edifying Songs, first published in the year 1762—"In society the art of sing-

ing spiritual songs, by way of recreation, is of great use for the breaking up of idle conversation, or for the interruption of a dead silence respecting the things of God. It is especially conducive to a general awakening, as it tends to make thoughtless persons attentive, while it animates those who have a persuasion of the truth: in short, it is the means of quickening the life of religion, by kindling a spark of heavenly fire in the hearts of the children of God. When enlightened and godly individuals associate together, this practice becomes the occasion of uniting them in affection as well as in voice. While in every other religious service there can be but one at a time engaged in the performance of it, this has the advantage, that every member of the Society can take part in it, at the same time, and in the same way. God grant that the spirit of zeal, which seems to inspire such numbers at this time, may be productive of good: then will family worship become universal, and the singing of psalms and spiritual songs—a custom now so sadly neglected by multitudes—will especially prevail."

Meanwhile, the Lutherans in this country had early adopted, in their church service, besides the version of the Psalms (by Van der Haecht, 1579,) a number of hymns, of which many were Luther's, translated into Dutch by the same Van der Haecht. This collection was more than once enlarged and revised, but with so little unanimity, that at the beginning of the present century there existed an Amsterdam, a Rotterdam, and a Hague hymn-book, if not a still greater variety. The last revision of it was undertaken at Amsterdam in 1778-9, before the schism of that congregation. In this im-

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proved edition of the psalm and hymn book, the ancient doctrines of the Augsburg confession are left untouched. It was twenty years later that a split took place in the Lutheran Church, (at Amsterdam,) owing to the neology of most of the preachers educated in Germany; and, from that period, this psalm and hymn book has continued to be used in public worship by the orthodox party. The members of the so-called Evangelical-Lutheran communion were, however, by no means satisfied with this book. At the first meeting of their synod, (after the organization of their several congregations according to ecclesiastical rule, which took place immediately upon the settlement of the kingdom of the Netherlands,) held in 1819, it was proposed to take into consideration, "whether a general and more comprehensive hymn-book, compiled in accordance with the increased light and purity of modern ideas, with reference to the understandings of the lower orders, and at the same time in harmony with the progress made in the language and poetry of Holland, might not be introduced for the use of the Evangelical-Lutheran congregations." This proposition stood over for consideration for one year, and at the following synodal meeting, a resolution was framed upon the report of the Commissioners appointed to inquire into the subject. One of the grounds of the said resolution, as adduced by the Commissioners, and subsequently published in the preface to the new hymn-book, was as follows:—"That the hymn books already in use, are, for the most part, far behind the intelligence and refinement of the times, and that it is an undeniable fact, that many of the hymns contained in them breathe

the spirit of former ages, and not only appear in party-coloured contrast to such sermons as accord with the genius of the eighteenth century, but furnish an occasion of disgraceful altercation between persons of opposite persuasions."

In this spirit was the hymn-book in question—the first issued in the Netherlands—prepared for use, by extracting a few distorted psalms from the collection with the palpable and successful design of excluding all the rest. Contributions were forthwith solicited from poets of the most diverse minds and uncongenial sentiments. It is even affirmed, that a consultation was held on the subject of making a similar application to some Jews who were known to be verse-makers; and the assertion need not excite surprise, since, in our day, a preacher in one of the Evangelical-Lutheran congregations in Holland has published a religious work in conjunction with a Jew theologian.

No church in the Netherlands has sunk so low as this in unbelief. On the other hand, many of the faithful are found in the bosom of the Reformed Communion.

The example which, in our country, had been early set by the Lutheran congregations, was first followed by the Baptists in the middle of the eighteenth century. In the first instance, they had used the psalms only, and even those according to the translation of Dathenus, until the year 1713, after which they availed themselves of a new version, gathered from various later sources, and compiled in the year 1634. Already some hymns for special holidays were appended to this selection. Another congregation of Baptists, at Amsterdam, adopted an entire collection of hymns for feast-days and extraordinary occasions. Towards

the end of the eighteenth century, these two divisions of the Baptist body diverged increasingly from each other, as the one became more orthodox, and the other more grossly neologian. Each division began, at the same time, to use its own compilation, and, at a later period, especially after the re-union of the two sections, their hymn-books were denominated, by way of distinction, *THE SMALL* and the *LARGE COLLECTION*. It must be freely acknowledged, that there are fewer errors in the small than in the large collection.*

In the latter collection, as well as in most of later date, a *method* is pursued, which differs entirely from that of the primitive evangelical church in Germany, and no less so from the plan of the ancient Lutheran Church in the Netherlands. For example, *those* churches selected the sacred songs, which faithful men of God, from the overflowing fulness of their hearts, and under the peculiar power of religious impressions, had previously

* The large collection appeared under the title of, "Christian Songs for public worship." In the preface it was announced, "that the contents are of such a nature, that every Christian, whatever be his way of thinking, may sing them with edification." "For this end," so runs the preamble, "special care has been taken to avoid inserting any thing that can be termed systematic in divinity. No controversial points are admitted into this book; but the whole has been made up of neutral matter, in order to render it possible for Christians of different denominations to make use of this compilation." Accordingly, it was used by the "remonstrant Brethren," who never had a hymn-book of their own. This denomination (the members of which have no creed or confession of faith, but are in the widest sense Latitudinarians,) generally, though not universally, adopt the large and small hymn-books of the Menonites, together with the psalms of the poetical society, *Laus Deo Salus populo*, which, since the year 1762, have been in use likewise among the Baptists.

composed, and brought them together into one book; but, in these instances, the first step is to make out a list of occasions for which hymns are required, and for which, good or bad, they must be forthcoming, or, failing such supplies, the alternative is to take one of those already composed, and put it into the bed of Procrustes, that so it may be made to suit the desired object. Not so were the Psalms of David fashioned: not so were the powerful and heart-stirring hymns of Luther moulded to the occasion. Their language is, "Out of the depths have I cried unto thee, O Lord," and "In my distress I called upon the Lord," and "I believed, therefore have I spoken," and "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto thee, and not be silent. O Lord, my God, I will give thanks unto thee for ever."

But, to return to the Reformed Church: The taste of the Netherlands congregations for psalmody is apparent from the fact, that since the Reformation more than thirty versified translations of the Psalms have been published by them. Of these, the most remarkable are, the one undertaken by the Poetical Society, *Laus Deo Salus populo*, with the immediate and exclusive design of transposing the Psalms into good verse; and that of the pious poet, John Eustace Voet. (M.D. obit 1778.) The former was immediately adopted by the Baptist and other denominations, (the Reformed Churches excepted,) probably because the said poetical society consisted chiefly of Dissenters: on the other hand, the latter met with more acceptance in the Reformed Churches.

At length the Reformed Synods of the several provinces agreed, that a new translation of the Psalms should be introduced likewise into their churches. For this end a commission was appointed, consisting of a number of the clergy, under the presidency of two delegates from the States. They added, to the two afore-named translations, a third, in the year 1684, perhaps with a view to please the advocates of the old version; and by selections from the three, they formed a new compilation, which was introduced in 1776-7, though not without difficulty, on account of the attachment of the congregations to Dathenus' version.

This edition of the Psalms is founded entirely on the admirable translation of the Bible issued by the States of the Netherlands, and is framed in accordance with the no less excellent marginal notes of that translation, which are derived from Calvin. These psalms are pleasant and adapted for use, and their spirit is unexceptionable: nevertheless, impartiality requires the admission, that here and there they exhibit the influence of that cold imitation of French literature, which was, at that time, the prevailing character of highly-finished poetry, and that, in this respect, they are far inferior to the excellent and truly spiritual productions of Jorissen, the pious preacher at the Hague.

Jorissen, whose translation the writer of this article must commend for its spirit rather than its style, of which latter, he, as a native of Holland, does not feel himself competent to judge, accomplished a work of great merit, and singularly adapted both for public and private use. Concerning the occasion and manner of

his performance, the estimable and simple-minded author thus expresses himself:

"Neither my beloved flock at the Hague, nor the German congregations at Amsterdam, ever used the Dutch Psalms, or even those of Lobwasser. I was often told, that the former were unsuitable, and that, as for the old psalms of Lobwasser, it was impossible to sing them, and that for these reasons a better version was much wanted. I was given to understand by several congregations, and by many of the preachers connected with the four Associate Synods of Cleves, Julich, Berg, and Mark, that though they delighted in their beautiful hymns, yet they were not satisfied with the entire absence of the psalms from their public worship. In fact, it was the expressed opinion of many persons, that delightful as the hymns certainly are, still there is in the Psalms an unction not to be found in any mere human compositions."

"I was hence induced to make the attempt at a new versification of the Psalms. For this purpose I consulted every help, old and new, availing myself of the labours of Luther, those of the compilers of the Dutch translation of Michaelis, Knapp, Mendelsohn, Dathe, Herder, Müntinghe, and Van Blothen; and my work was accomplished in 1793, though I continued till 1798 to polish it for the press. In the execution of this undertaking, I had respect first to the true and explicit sense of the original, and then to the appointment of our psalms, according to the several occasions of public or special worship. And it has been my endeavour to express that which David sang, and which a Christian, under the New

Testament dispensation, may sing after him."

To these Psalms Jorissen added forty-six of the best German hymns, or such as had been translated from the Dutch, to be used on festival days, and at the celebration of the two Sacraments.—These hymns are quite in his own spirit, full of unction and tender piety, and embodying sentiments widely different from those expressed in the compilations of the Baptists and the modern Lutherans. Jorissen was careful not to augment the number of these hymns to any considerable extent, lest, by doing so, he should cause a neglect of the Psalms in the Church services. And in this he did well, according to our view of the matter: for the Psalms ought ever to retain the foremost rank, and at any rate supply the key-note in the reformed congregations of the Netherlands. The only objection that can be alleged against these hymns is, that some of more modern date have been incorporated with them, and that these latter possess neither the power nor the intrinsic value which distinguish those that were composed during the times of revival at the Reformation.

This collection is vastly superior to another issued about the same time by a decree of the Synod of the Walloon Churches, for their own use. These hymns, though not absolutely rationalistic, are, for the most part, vapid and lifeless, and of so worldly a character, that a Christian would hesitate to join in singing some of them. As a specimen, we shall cite the first and last verses of the 87th hymn, "*On the Excellence of the Christian Religion:*"

*Loi divine, loi salutaire,
Religion de mon Sauveur,*

Science simple et populaire
De mes devoirs et du bonheur !
Heureuse l'âme où tu resides
Rien n'altère sa pureté,
Et le chemin où tu la guides
La mène à la félicité.

Tu n'es point cette règle anstère
Qui proscrit l'innocent plaisir :
Non, jamais tu ne fus contraire
Qu'à ce qui tend à m'avilir.
Tu veux diminuer l'empire
Que sur nous exercent les sens :
Et tu cherches non à détruire
Mais à diriger nos penchans.

The psalms of Beza and Marot continued to be sung in the churches of the Walloons, but the version used by them had been revised and improved about a hundred years before.*

It is a fact, however, that no compilation has been so valuable and effective throughout our native country, whether we consider it in relation to the position and spread of the Reformed Communion, or as it was more extensively adopted, than that of the "Evangelical Hymns" appointed to be used, together with the Psalms, in the public worship of the reformed congregations of the Netherlands, collected and arranged by express commission of all the Synods of the aforesaid congregations in the years 1803, 4, and 5."

Even the translation of the Psalms by Dathenus had, annexed to it, a few hymns for use morning and evening, before and after sermon, before and after meals, &c.

* At the precise period when the above named hymns were introduced into the Walloon Churches, the two English Presbyterian Congregations at Rotterdam and Amsterdam, began to make use of a very beautiful and edifying Book of Hymns. Of its contents, the 142d may may serve as a sample:

"Blessed are the sons of God ;
They are bought with Jesus' blood,
They are ransom'd from the grave,
Life eternal they shall have :
With them number'd may we be
Now, and through eternity !" &c.

The number of sacred songs especially adapted for domestic use, continually increased ; and multitudes had long been desirous that the best of those compositions should be introduced into public worship. This was made a matter of grave consideration in the years 1776 and 7, when the translation of the Psalms already referred to, was issued by the State ; but certain scruples combined with ancient usage to overrule the proposed measure, and accordingly nothing was done beyond the revision of the six hymns of Dathenus. In the sequel, however, when, in consequence of the revolution of 1795, the reformed churches were brought into a state of uniformity with the other Protestant communions, more attention was given to this question, and a desire was manifested to follow, in their psalmody, the model of the henceforth sister congregations. From that period various Christian poets (and some half-christianized or altogether unchristian) set to work to increase the stock of original compositions, while, at the same time, translations were diligently made from the High-German hymn-books, by which means a considerable fund of materials was amassed. The choicest of these hymns were the productions of Hieronymus van Alphen, an excellent, talented, and pious man, a celebrated poet and statesman of his day, and one of like mind with Jorissen, to whom he was united by the bond of brotherly affection. From the co-operation of such an individual much benefit might have been anticipated. But in consequence of his adherence to the established constitution of things during the revolution of 1795, he was thrown completely into the shade, and his death occurred as early as the year 1803.

The prefatory Dedication, "To the Low-German congregations of our native land," contains, among other matter, the following statement: "We can the more confidently commend to our fellow-believers this evangelical hymn-book, prepared for their use, because they will perceive, that we have not adopted any other sacred songs, than such as accord with the faith of the reformed churches of the Netherlands, as that faith is embodied in their creed and confession. In fact, as we do, from the heart, assent to that faith, so it is evident, that we should have a very inadequate sense of its value, if we did not clearly and powerfully set forth those doctrines which properly constitute our confession, and which have so mighty an influence to the sanctifying of our hearts, and to the promotion of our comfort in life, and in the hour of death."

"In truth, we entertain a reasonable hope, that these hymns, breathing such a spirit as they contain, will, by the blessing of God, conduce greatly to the maintenance of purity of doctrine in our congregations, amid the many and dangerous novelties that pour in upon them like a flood; for church history, both ancient and modern, as well as actual experience, teaches, that in this respect, such compositions have a most effective power."

It must indeed be admitted, that much was to be expected from the labours of a Jorissen, and of others like-minded with him, as also from the adoption of many of the hymns of a Lodesteyn, a Vollenhoven, a Sluiter, a Schutte, and a Val Alphen; and, in point of fact, much that is excellent was found in this compilation, so that Schotsmann, and many other pious preachers and laymen, looking

only at its excellencies, have been greatly impressed in its favour. Others, however, judged differently. They remembered, that one Feith, who studied under Reinhard and Klopstock, had once, in "A Specimen of Songs and Hymns for Public Worship," expressed himself very strongly against the use of the Psalms, and though this opinion was quite contrary to the good old ways of orthodoxy, yet it had a very considerable influence, by reason of his celebrity as a poet; and they feared, lest the new compilation should not only supersede the continued and plenary use of the Psalms, but even endanger the orthodox faith, for which reasons multitudes were opposed to their introduction. This opposition, which slumbered for nearly five and twenty years, has recently revived with fresh energy, in connection with the controversies that have arisen on the subject of confessions of faith, and many of the most zealous defenders of confessions of faith display no less acrimonious warmth in contending against the use of these hymns in the churches.

If the opinion of the writer be inquired concerning these hymns, he is willing freely to acknowledge, that there is in the collection much valuable matter, of which it were a great pity to deprive our churches. At the same time, many of these admirable hymns, penned by the earliest composers, are entirely omitted, while, as a whole, the book is unquestionably not free from traces of neologian leaven.

From the foregoing details the reader will perceive, *in the first place*, that, from the time of the Reformation, all the churches in the Netherlands, whatever may have been their respective pecu-

liarities, and even when in some points hostile to each other, (excepting only, of late years, the new ultra-neologian Lutheran church,) have uniformly esteemed the singing of psalms to be the ground and main spring of vocal devotion in their public services. And this may be viewed as a national characteristic trait in the Christian congregations of the land, for the faithful here, are just as much attached to their psalm-book as the Germans are to their Luther. And, *secondly*, that the hymns introduced at the beginning of this century, especially into the Reformed churches, cannot properly be compared with the psalmody introduced into the congregations of Germany at the era of the Reformation, but must rather be accounted as on a par with the German hymns in that revised and more polished state to which they were brought nearly about the same time. Many disciples in our

native land are of opinion, and we concur in the views they entertain, that our hymns ought not, by any means, to be indiscriminately rejected, since many of them are truly evangelical and edifying. It is very desirable, however, that, in a better age, when, through the divine blessing, unbelief shall give way in the church, this compilation should undergo a strict revision, conducted with prayer, and in the spirit of wisdom, of knowledge, and of the fear of the Lord. The first edition should be purged from every taint of neology that is now diffused through many of its compositions; and in the second edition, vacancies should be supplied by other hymns from the time of the Reformation, or by some of modern date, in which the demonstration of the Spirit and of power is clearly discernible, in order that Jehovah may be praised with pure lips in the midst of the congregation.

OBSERVATIONS ON SEVERAL WRITERS UPON QUAKER OPINIONS.

(*To the Editors.*)—GENTLEMEN, The "Society of Friends" contains in it so much moral worth, along with an increasing proportion of genuine piety, and has been so useful in promoting the abolition of slavery, general education, and other public benevolent objects, that Christians of other denominations must feel more than ordinary desire for their religious prosperity, whether they remain long a distinct sect, or be merged along with other sects in a more scriptural and comprehensive form of Christianity. Hence the appearance of the "Beacon to the Society of Friends, by Isaac Crewdson," must have gratified a number of your readers;

as it opens a prospect of a more searching and scriptural reform of that interesting community than it has yet experienced.

In the very weak and insufficient answer to Mr. Crewdson, by Dr. Thomas Hancock, of Liverpool, entitled, "A Defence of the Doctrines of Immediate Revelation, and Universal and Saving Light," I find Barclay's Apology referred to as an acknowledged standard, pp. 6, 9, 12, 13, 14, 21—23. Dr. H. believes Barclay's "arguments not only unrefuted but unanswerable;" and that *the work was never answered*, I have repeatedly heard asserted by members of the Society.

It is well known to all readers of theology, that the *matter* of Barclay's leading propositions has been discussed again and again, and, as you and I should say, solidly answered. If there has been no professed examination or refutation of his celebrated work, I imagine it has been because the *labour*, NOT THE DIFFICULTY, appeared to be much greater than the probable advantage would counterbalance: as few persons of other sects were likely to perplex themselves with the formal syllogisms and ingenious self-deceiving sophistry of Barclay, and the "Friends" not likely to purchase a sufficient number of copies of any answer, to defray the expense of printing. But now that the Society is in a course of genuine religious revival, has much more intercourse with other bodies than in what the well-written letter of Mr. Richard Ball, (*Evangelical Magazine*, May, 1835. pp. 197, 198,) calls its "dark middle age," and several of its cherished principles, (as opposition to war, oaths, &c.) are gaining influence with the public, and in the legislature, it may be worthy of consideration whether a professed answer to Barclay, if suitably executed, would not be a valuable assistance in that process of discussion which Mr. Crewdson's work will almost certainly produce.

I beg leave, therefore, to inquire of you and your readers, if there be in print any professed answer to Barclay's Apology, which would be accounted, in general, by Congregational Dissenters, fair and sufficient. If there be, may I ask its exact title, price, and the character of the work? The answer I shall be glad to receive through your valuable publication. If there be no such book, it is possible you may receive a proposal

concerning the examination of so much of Barclay's redoubtable work as relates to the *rule of faith*, namely, the *second* and *third* propositions, on *immediate revelation*, and the *Scriptures*.

In looking over Mr. Faldo's work on Quakerism, a leading one in its day, (an edition, *not* the first, is dated 1675,) it is gratifying to observe, that the topics on which he argues against it, are not those on which the religious world has received a useful influence from the Society, as *war*, *swearing*, &c., but chiefly those on which the errors of Hicks and his followers in America are so ably exposed in the light of Scripture, by Mr. Crewdson.

If there be one object on earth which I desire above all others, it is the union of genuine Christians. In order to this, they must have the *same standard* of truth; which cannot be, while one party takes the BIBLE ONLY, and another the Bible with glosses and supplements *professedly inspired*. It is this view of the subject which most deeply interests,

Yours respectfully,

G. BALDERSTON KIDD.

Scarborough, May 28, 1835.

P.S. Since writing this letter, I have obtained an octavo volume of 300 pages, entitled "A Preservative against Quakerism; by way of conference between a minister and his parishioner: wherein the ERRONEOUS TENETS of the leading Quakers are fairly considered and stated, and plainly and fully confuted; and the true principles of the CHRISTIAN RELIGION in opposition thereto are asserted and vindicated. All being accommodated to the understanding of the meanest capacity. By Patrick Smith, M.A. Vicar of Great Paxton, Huntingdonshire. Second Edition, 1740."

1740." The work answers well to its title, discovering an ample acquaintance with the subject, with much good sense and moderation. But there is manifested an undue estimation of forms, and a deficient acquaintance with *conversion* and *spiritual* religion.

Among other leading authorities in the sect, Mr. Smith quotes Barclay very frequently; but without attempting to unwind the sophistry of his arguments, contents himself with showing the opposition of his conclusions to the truths of Scripture, his own declared opinions, or the deductions of common sense. This course (which was but for the class of readers he addressed) renders his work unfit to give that kind of assistance to the "Friends"

which their present situation may require, and which perhaps none of their own body may attempt to afford, on account of the great respect in which his work is held, and the loss of friendship, influence, and usefulness which might follow an open attack upon it.

Mr. Smith quotes several times from an Answer to Barclay's Apology, by George Keith, who, I have been told by one of the Friends, left their society, joined a sect called Ranters, and eventually raised one of his own in America, which came to nothing. His work therefore is not likely to afford the assistance required.

G. B. K.

Scarborough, June 2.

NOTES OF A TOUR ON THE CONTINENT IN THE EARLIER PART
OF THE SUMMER OF 1834. BY A DISSENTING MINISTER.

(Continued from page 161.)

FRANKFURT on the Mein is one of the most beautiful and agreeable towns on the Continent. This is an opinion which I know is by no means general, and which many *soi-disant* connoisseurs who judge of towns and scenery, and faces also, by certain musty and smoke-dried rules of art, will be disposed to ridicule. "Frankfurt beautiful!" says one, "Why, it is paved like the bed of a cataract; and then it is so irregular, one doesn't know which way to turn to find one's way." "And then," lisps another, "did ever any body see such houses, rising so high, that one is almost fatigued in counting the number of stories; and then who would call a town beautiful, where all the houses stand end-ways towards the street, and one has to go round the corner to find the

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door!" All this, most excellent, sapient, and regularity-loving critic, may be profoundly true; yet do I nevertheless hold by my original verdict. That the streets are ill-paved I have already related, and verily I remember my experience of them too well to utter one syllable in their defence; but surely it is unwise to take the verdict of the jolted frame, or the discomforted toes, in a matter regarding *visible* beauty. May not a man, though suffering from the gout, nevertheless, if he be poetical, "write sonnets to his mistress's eye-brow?" And shall any man say, that because of the torture of his toe, the said sonneteer is incapable of seeing or admiring the "arched lustre" of the object of his song? And if it be, indeed, incommodious to tread the pointed

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pavement of the free town, yet may not one stand on some more favoured spot, and admire the magnificent sweep of these same barbarous streets, delight in their spaciousness, and rejoice in the spotless and dazzling lustre of the houses by which they are flanked? And as to the ends of these houses being turned to the street, I cannot, for my part, see why the end of a house may not be made as beautiful as the front, or why the *coup d'œil* may not be as striking on the one arrangement as on the other. I hold, therefore, to the truth of my first sentence, and if my readers, when they go to Frankfurt, will only use their own eyes, and abjure as apocryphal and heterodox, all the dicta of guide-books, voyageurs, *et hoc genus omne*, I am very sure they will do the same.

The position of Frankfurt between France and Germany, and with the command of a fine river, naturally renders it a place of commercial importance; and to this is to be added the political eminence arising to it from the circumstance of its being the place where the plenipotentiaries of the different Germanic states meet as upon common ground. In former times the western Cæsars were inaugurated in this city, and the Electors' Hall is still shown as one of the curiosities of the place. Till lately the city retained much of a very antique cast; "things were to be found in the mouldering lines of its ancient defences, which belonged to the age of Charlemagne, or one still earlier; battlements adapted to a style of warfare anterior even to that of feudalism and romance."* At present, however,

it has more the resemblance of a modern town; a few ancient buildings still exist, but the battlements are gone, and the line of fortification which once served to protect the city from foreign invasion, now affords a splendid promenade for its gay inhabitants. It exceeds all other German towns in the splendour of its hotels, some of which, such as the Hotel de Russie, are finished in the highest style of magnificence. Among other objects of interest is the Naturgeschichtliches Museum, or Museum of Natural History, which occupies part of a noble pile of building on the outskirts of the town. The collection is not very large, but it is well arranged, and kept in admirable order. Among other things we admired especially a fine specimen of the Morse, another of the Hippopotamus, and two of the Camelopard. The collection of birds is also good; but the whole is much inferior to several museums in this country. The environs of the city are laid out in very tastefully arranged gardens, which are open to the public.

During my stay at Frankfurt, I had several opportunities of visiting the respected agent of the Bible Society, Dr. Pinkerton, who at present, with his family, resides there. His kindness and hospitality I shall ever gratefully recollect, as well as the pleasure I derived from the intelligent and Christian society of his family. His time is fully occupied during the week in superintending the concerns of the Bible Society; of the prospects of which he gave me the most gratifying accounts. By the law of the town he is prevented from opening any place for public worship on Sabbath, a circumstance deeply to be regretted, as from the multitude of English re-

* De Quincey; *Life of Goëthe* in Encyc. Britannica.

sident in Frankfurt, he might be thereby enabled to achieve great good. I had the pleasure, however, of being present at a private meeting held in his own house on Sabbath afternoon, at which a few of the English residents attend. The Doctor expounded a chapter in Hosea, and engaged in prayer; two hymns were sung, and the service concluded by the benediction. The service was short, but it was delightfully refreshing; it was the only English service I had an opportunity of joining in during my travels, until I arrived at Ham-
burgh, and I therefore look back upon it with somewhat of the same feelings with which a traveller through the desert may be supposed to remember the oasis whose greenness refreshed his eye, and at whose pellucid spring he assuaged his thirst.

When I first entered Frankfurt, it was with the intention of remaining some time in it, and for this purpose I had provided myself with letters of introduction to some of the leading men in the place. I wish I had adhered to my original determination, for I am convinced, that in such a town I should have seen more of the interior of German society, than I had any opportunity afterwards of enjoying; but I was unwilling to lose the society of two gentlemen with whom I had travelled most part of the way from England, and who were obliged to journey more hastily than I was, from having certain matters of business to transact in the interior. I accordingly determined to leave Frankfurt with them on the third day after I had entered it, and travel with them as far as our respective routes would admit. I had little time, therefore, to make observations even on the exterior of German society, as developed in

the free and cosmopolitan town of Frankfurt; but I saw enough to convince me, that while it is a very Elysium for the thoughtless and the gay—a sort of “Paradise of coquettes,” and the blest abode of small litterateurs and third-rate diplomatists; it is a city where there is little of either moral or intellectual greatness, and where, though there is certainly much to be seen, there is very little to be learnt. If in this estimate I am wrong, I can only ask pardon of the worthy burghers of the free town, and say, as Cicero did *not* say, *non libenter erro*.

We started from Frankfurt at half-past nine o'clock, P. M. with the diligence, or eilwagen, that plies between that city and Leipzig. Of this species of conveyance I must give my readers some description. Let them imagine, then, in the first place, a large square waggon capable of holding six persons, and allowing to each abundance of room; this forms the body of the vehicle, and is fitted up much in the same way as our own stage coaches, only that it has suspended from the roof a net for holding small parcels, hats, umbrellas, &c. belonging to the passengers, and the advantage of which we had frequently occasion to experience. On the front of this waggon there is fixed the *coupée*, which holds three persons, one of whom always is the conducteur, and is in shape very like a chaise, of the same breadth with the rest of the vehicle, but with windows in front. In fine weather this is by far the most desirable part of the machine, as it affords the best view, admits the most fresh air, and gives one the advantage of catechising the conducteur, which is sometimes worth while. In some vehicles there is also an *after-coupée* behind the main waggon,

but this is not very frequent.* There is no place for outside passengers. The whole is drawn by four and sometimes six horses; in the former case they are yoked two, and in the latter three abreast, and are driven by a postillion, who sits upon the off-wheeler. These same postillions are smart fellows in their way. Their dress is commonly a glazed hat, a blue jacket turned up with the colours of their sovereign, yellow buckskins, and immense jack-boots, armed with spurs, the rowells of which look awfully threatening, but which in fact are never used. They are provided with immense whips, which they use with singular dexterity, and large brass horns, which are slung round the shoulder by a rope of the *approved* colour, and by sounding which they clear their way and announce their approach at the end of the stage. The rate at which these conveyances travel is about five English miles per hour, at least upon a good road, for *sometimes* (as for instance when the passage lies through a bed of sand in which the diligence sinks up to the axles) one mile in the hour is as much as can be accomplished. Travelling by them, however, is, upon the whole, agreeable. The rate at which they move gives you time to see a little of the surrounding country, and then (Oh! the blessing,) one can sit in them without being cramped from head to foot, and made painfully conscious that "man was born for freedom." The expense is also moderate, the charge averaging about two-pence per mile, including every thing, clerk's fees, wagenmeister's fees,

postillion's drink-money, road-money, bridge-money, &c. as the *reise-schein*, or coach-ticket carefully sets forth. There is, however, an additional charge for luggage, if it exceed thirty pounds in weight, but it is not great. The expense of travelling post, compared with this, is much heavier, being rather more than three times greater. For a party, however, of three, the expense is nearly of course the same; and when four travel together, it is a clear saving of about one fourth to do it by post. I find, by a reference to my chronicle of expenses, that travelling by post, with two horses, comes to about seven-pence per mile in Saxony, and sixpence in Prussia; but this does not include *trink-geld*, or the allowance to the postillion, in which Englishmen are generally expected to be peculiarly liberal. The great advantage of travelling post is, that one can stop when and where one pleases, and travel either fast or slow, as one may feel inclined; in short, be one's own master, in so far at least as that is practicable with German postillions and German horses.

So much for the *modus operandi*, now for the *opus operatum*. When we left Frankfurt, a beautiful day was beginning to sink into a gloomy and threatening night; and we had not advanced far till the storm burst forth. The night was intensely dark and very cold, and the rain fell in torrents. Not anticipating such weather, I had been anxious to secure a seat in the *coupée*, but had ample reason before morning to regret my success. The wind being directly against us, drove the rain with great fury and noise against the windows, so as to prevent my getting much rest, and what was much worse, the conducteur was obliged frequently to open the

* The nearest approach to the German diligences in this country are the carriages on the Liverpool and Manchester railway, which resemble them both in size and shape.

window to give his directions to the postillion, and on such occasions the cold and the wet took ample revenge upon us, for the attempts we made at other times to exclude them. On my companion, however, who had established himself in the corner, and enveloped himself from head to foot in a huge military cloak, (and who afterwards turned out to be an officer in the Prussian service) the storm seemed to have no effect; he snored away in spite of it, as if before setting out he had swallowed an opiate. I tried to converse with the conducteur, but made little progress; he seemed to me intolerably sulky, but I found afterwards that he had not understood me, as I had made use of French, with which he was but imperfectly acquainted, and in which I certainly make no pretensions to be much skilled myself. I was amused next morning with an instance of his patriotic enthusiasm for his own language, which occurred as we were walking up a hill for a little refreshment. A little girl having approached me to ask charity, I addressed to her a few words in German, and entered upon a brief conversation. While thus employed, a heavy hand was laid upon my shoulder, and on looking round, the rough voice of the now no longer sulky conducteur saluted me, "Ah Meinherr it was not good, not good! Meinherr speaks and understands German, and he amused himself with my base French. Live the speech of my father land!" and he respectfully lifted his hat from his brow, but whether in honour of the language or the individual who was doing his best not to murder it, I cannot say. I found him afterwards really a very civil and intelligent fellow, fond of learning all I could tell him about Lord Brougham and Graf Grei, as he called Lords Brougham and Grey, and

not indisposed to give me information in return.

During the course of the night one circumstance took place, which we all felt to be very annoying. In the course of our journey we happened to infringe upon the territory of one of the little independent princelets, of whom there are so many in Germany, and the consequence was, an order to halt and have our passports and luggage examined. There we were, in the middle of the night, turned out of our places, the rain falling in torrents around us, our luggage unpacked, and the most rigid examination instituted to which I had been exposed in any of the places I had ever visited. Every article was turned out on the floor of the Post-house; and then such a scene of confusion ensued. Books, shoes, coats, dressing-cases, miniatures, linen, &c. &c., all turned topsy-turvy, and refusing to occupy their former places—passengers grumbling, and those, who enjoying the privilege of an unknown language, could say what they liked, denouncing, in no measured terms, the conceit of his Highness, and the impertinence of his officials—the postillion impatiently cracking his whip, and the conducteur ever and anon shouting, "*Eilen die meine herrn! eilen die!*"—together with the irresistible propensity to laugh, which, with Englishmen at least, generally succeeds the first feeling of indignation on such occasions, and which, in the present instance, was heartily indulged in;—the whole was worthy of a Hogarth or a Cruickshanks, only that "painting mute and motionless," could hardly have done justice to a scene of which sound and motion were the principal elements. Even discomforts, however, come to an end; and so, in spite of all our determination not to bestir our-

selves, our portmanteaus were again packed, and we were summoned to replace ourselves in the diligence. There the same cheerless fate as before awaited me. My companion rolled himself up in his cloak, the conducteur relapsed into silence, and I had nothing for it but to amuse myself by trying to make up a concert out of the discordant sounds that fell upon my ear—the rattling of the carriage—the creaking of the wheels—the cracking of the postillion's whip—the pattering of the

horses' feet—the howling of the wind—the dashing of the rain—and the occasional heavy snore of my slumbering neighbour, which being, of course, in German, was infinitely more guttural than any snore English could possibly have been. As may be supposed, I made little progress in extracting either melody or harmony out of such materials; but the exercise served the purpose of lulling me to sleep,

"To dream of castles in the air,
And scenes of bliss that never were."

PROPOSED TERCENTENARY CELEBRATION OF THE PROTESTANT REFORMATION.

To the Editors—GENTLEMEN, The Christian Observer for June contains a proposal of great interest and importance to all British Protestants. It is to the effect that there should be observed, by all Protestant communities in these realms, a solemn tercentenary celebration of the glorious reformation from popery; and that the day selected for this noble purpose should be the fourth of October of this present year, the first Lord's-day of that month. The reason of this selection appears to me most wise and catholic. On that day of the year 1535, the first entire edition of the English Protestant translation of the Holy Scriptures was completed at Zurich, by the venerable Miles Coverdale. The last page of that extremely rare volume has these words: "Printed in the year of our Lord M.D.XXXV. and fynished the fourth day of October." It was a happy thought that fixed on a day for the proposed solemnity, which was signalized by an event so characteristic, so fundamental to Protestantism, as the translation of the Holy Bible.

Not an act of parliament; not a setting forth of creeds or formularies; not a political movement, however favourable and important to the Protestant cause; not a proceeding about which there can be any sectarian jealousies or divisions among Protestants themselves: but the opening to Englishmen the glorious light of Holy Scripture, that they might read in their own tongue that inspired book, which is alone the religion of Protestants. I earnestly hope *Protestant Dissenters* will unanimously respond to this call. Allow me in my humble way, and from my obscure station, to avail myself of your valuable and widely circulated pages to invite the attention of the whole Congregational body to a subject of so much interest and moment.

There seem two reasons why, at this juncture especially, it is desirable for Protestant orthodox Dissenters to sympathize and act cordially with their episcopalian brethren in this commemorative service.

The first is, that we may prove

that while we can give our most strenuous energies in co-operation even with Roman Catholics, to preserve and extend a blessed religious liberty for all, they will ever find us, in the use not of carnal but spiritual weapons, the same determined, uncompromising opponents of papal superstition, idolatry, and tyranny, that our Puritan and Nonconformist forefathers are so well known to have been.

The second is, that we may give open proof, that while we desire to see the Episcopal church of these realms detached from the state, and by being left to stand on its own merits, and to depend on the approval and affection of its friends for support, purified and rendered a thousand-fold more efficient, we can, not the less on that account, appreciate the noble services of that church to the great Protestant cause from the first day even until now, and can concur with her zealous spiritual sons in every expression of zeal, every mode of scriptural service for grand truths common to them and us, equally dear to us both.

A reason, equally applicable both to Churchmen and Dissenters for the proposed proceeding is, the apparent revival and spread of popery of late, which, although exaggerated by some, yet doubtless exists to some extent; while Protestants feeling perhaps too secure, are generally supine, and but partially informed on the subject.

The proposal in that very respectable publication alluded to above, does not extend, in respect of the mode to be adopted for the proposed celebration, beyond devotions and discourses suited to the day and event. This will meet approbation. Nothing of a party, nothing of a political nature is wanted, but something spiritual,

scriptural; what may remind us of blessings obtained, of obligations incurred, still unfulfilled, by that event.

Let the morning discourses of that day, as proposed in the *Christian Observer*, turn on the value and excellence of Holy Scripture; the right of every man to search and judge of the meaning of the sacred text for himself, on his own responsibility; the blessed triumph attained by the Reformation in bringing into open day that holy book so long consigned to obscurity by papal domination. Of all men, Protestant Dissenters will most heartily respond to the declaration, "the Bible, the Bible only, is the religion of Protestants."

With Congregational Churches the fourth of October will very generally, almost universally, be the day on which they celebrate the Lord's Supper. Might not the second discourse of the proposed commemoration be upon the monstrous corruption of that blessed ordinance in papal mass and transubstantiation? while our own simple practice and scriptural views of that institution might be placed in happy contrast. This would open a wide and profitable field.

I must not, however, venture to do more than open the mention of this subject, and invite attention to it. Abler hands will soon be employed to promote it. Public and organized bodies of Dissenters in London will probably exhibit to the country an example of that zeal and energy in the Protestant cause for which they have been so long distinguished.

A PROTESTANT DISSENTING MINISTER.

* * We entirely concur in the suggestions of our valued correspondent.
The Christian Remembrancer, or

Church of England Magazine, a periodical which expresses the opinions of a section of the Established Church very distinct from the supporters of the *Christian Observer*, contains an article in its number for June, pp. 358—361, and signed, *A Presbyterian of the United Church of England and Ireland*, recommending the observance of the Jubilee of the Reformation. That writer asks, "What now should prevent the clergy of these countries, and I may be permitted to add, *all loyal and consistent Protestant Dissenting Ministers*, from celebrating with devout gratitude the Jubilee of the Reformation in the United Kingdom and its dependencies, on Sunday, the 4th of October, 1835?" We reply, on behalf of our ministerial brethren, Nothing—absolutely nothing but an attempt to pervert the great principles of Protestantism to party purposes. If the cry of no popery is to be raised in order to perpetuate those corruptions of popery which the venerable Reformers of the English Church had not time or

strength to remove, then we can be no parties to such a desecration; but if, as we trust is the case, the proposal is made in good faith, and with a design to proclaim abroad the great Protestant doctrine of the sufficiency of the Holy Scriptures, then we can join with them heart and hand, and shall be thankful for an opportunity to stand with our brethren of the Episcopal communion in the defence of that first principle of the Reformation.

The advocacy of the Protestant faith has unhappily been undertaken of late, by gentlemen who identify it with a class of political opinions from which the great body of evangelical Nonconformists entirely dissent. We can never, therefore, coalesce with them in their efforts till they place the question on the simple ground of Scriptural truth, and then we shall be found ready to emulate the zeal of our forefathers, not in persecuting the persons, but in resisting the errors of the Roman Catholics.

EDITORS.

THE ENGLISH DAISY IN INDIA.

To the Editors.—GENTLEMEN, Whatever serves to illustrate the character of the late venerable Doctor Carey, I know will give you pleasure, and possess an interest with your numerous readers. I therefore, without apology, send the following for your acceptance if you can find a corner for it.

When my late friend Mr. Tyerman and I were in India, in 1826, and favoured to be visitors for a few days to our respected Baptist missionary friends at Serampore, the first morning after our arrival, Dr. Carey took me out with him at five o'clock for an hour's drive (an exercise which it was his practice to enjoy for many years). On returning at six I accompanied him to his ex-

tensive and well arranged garden, (in which he also invariably spent the hour from six to seven o'clock,) containing most of the vegetable beauties and wonders of the tropical regions, with many others. Passing by a multitude of these, the Doctor conducted me to a shady nook, where, pointing to a clump of English daisies, and looking at them at the same time with peculiar fondness, he related how he had unexpectedly acquired the treasure, putting into my hand at the same moment for perusal, my friend Montgomery's beautiful stanzas, "*The Daisy in India*," and the poet's letter which accompanied the same. These stanzas, with the letter, had evidently made a strong impression on the

heart of the learned Doctor, who, with modest simplicity, said, "I well know I am not entitled to the high commendations in these verses, but I am sure you will read them with pleasure, they are so beautiful and so kind."

The simple history of "The Daisy in India" is as follows:

"A gentleman, a scientific botanist, residing near Sheffield, had sent out to Dr. Carey a package of various kinds of British seeds, some of which were enclosed in a bag in a portion of their native earth. In March, 1821, a letter of acknowledgment had come from the Doctor, who excelled as a practical botanist, as well as an accomplished linguist. In that letter he says, "That I might be sure not to lose any part of your valuable present, I shook the bag over a patch of earth in a shady place:" on revisiting which, some days afterwards, I found sprung up, to my inexpressible delight, a *bellis perennis* of our English pastures. I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the unexpected sight of this English daisy afforded me; not having seen one for upwards of

thirty years, and never expecting to see one again."

This interesting letter was handed by the gentleman, who had received it, to my valued friend Montgomery and myself for perusal, and occasioned the beautiful poem, which you will readily suppose has both Indian and English associations in my mind with the eminently pious and amiable missionary Carey, and with the no less eminently pious and amiable poet Montgomery, which I cherish with delight. I transcribe for you the poem from the copy I received from the author, when on the Pacific Ocean in 1822.

I am, faithfully yours,

GEORGE BENNET.

Hackney, June 3, 1835.

THE DAISY IN INDIA.

[Supposed to be addressed by the Rev. Dr. Wm. Carey, the learned and illustrious Baptist Missionary, to the first plant of this species, which sprung up unexpectedly in his garden out of some English earth, in which other seeds had been conveyed to him from his native soil.]

Thrice welcome, little English flower!

Thy mother country's white and red;
Never so lovely till this hour,
To me their simple beauties spread;
Transplanted from thine island bed,
A treasure in a grain of earth;
Strayed as a spirit from the dead,
Thine embryo sprung to birth.

Thrice welcome, little English flower!

Whose tribes beneath our natal skies,
Shut close their leaves, while tempests
lower,

But when the sun's gay beams arise,
With unabashed but modest eyes,
Follow his motion to the west;
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

Thrice welcome, little English flower!

To this resplendent hemisphere;
Where Flora's giant offspring tower,
In gorgeous liveries all the year:
Thou, only thou, art little here;
Like worth unfriended and unknown;
Yet to my British heart more dear
Than all the torrid zone!

* There is a remarkable coincidence between this circumstance and the very natural and striking expedient by which the ingenious author of Robinson Crusoe contrives to supply his hero on his desolate island with wheat or barley, which could not be indigenous there,—namely, that Crusoe one day, on a patch of ground near his habitation (long after his arrival), perceiving some blades of vegetation springing up after the rains, and not knowing what they were, watched their growth day by day, till he ascertained to his inexpressible delight, that they were plants of English corn of some kind. He then recollected that he had once shaken out the dusty refuse from the bottom of a bag which had been used to hold grain for the fowls on shipboard.

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3 I

Thrice welcome, little English flower!
 Of early scenes beloved by me,
 While happy in my father's bower,
 Thou shalt the bright memorial be;
 The fairy spots of infancy,
 Youth's golden age, and manhood's prime,
 Home, country, kindred, friends, with
 thee,
 Are mine in this far clime.

Thrice welcome, little English flower!
 I'll rear thee with a trembling hand;
 O for the April sun and shower,
 The sweet May dews, of that fair land,
 Where daisies thick as star light stand,

In every walk! That here may shoot,
 Thy scions, and thy buds expand;
 A hundred from one root.

Thrice welcome, little English flower!
 To me the pledge of hopes unseen,
 When sorrow would my head o'erpower,
 For joys that were, or might have been.
 I'll call to mind how fresh and green,
 I saw thee waking from the dust;
 Then, turn to heaven a brow serene,
 And place in God my trust!

JAMES MONTGOMERY.

Sheffield, March 30, 1821.

POETRY.

THE JUDGMENT OF NINEVEH.

He that dasheth in pieces is come up before thee,
 Keep fast thy munitions, and watch well the way;
 The blood-stricken shield of the mighty hangs o'er thee,
 His chariots are harassed, his hosts in array.

Like the gathering storm is his dark preparation,
 It shall shiver thy loftiest pines in its blast;
 Like the lightning his legions shall flash desolation,
 And slaughter and ruin shall mark where he passed.

"Stand, stand!" shalt thou cry—there shall none be to hearken,
 Take the spoil of her silver, the spoil of her gold,
 Every countenance blackness of terror shall darken,
 And horror hath melted the hearts of the bold.

Let the torrent burst open the gates of her river,
 Let her palaces crush in her streets as she flees;
 Like a fluttering dove lead her captive, and give her
 The trembling of loins and the smiting of knees.

With the smoke of the flames let the heavens be shrouded,
 The deep cup of wrath let her drain to the last;
 Let her foes, on the tops of her battlements crowded,
 Shout out she is void, she is empty, and waste.

There lately the lion hath raged in his riot,
 And strangled the prey unaffrighted by men;
 The lamb and the kid now shall gambol in quiet,
 And the stillness of ruin shall reign in his den.

No more shall thy sons take the prey, bloody city,
 No more shall thy daughters thy triumph record;
 The flame shall not spare, and the sword shall not pity,
 For I am against thee, Jehovah the Lord.

B. J. M'G.

REVIEW OF BOOKS.

Oriental Illustrations of the Sacred Scriptures, collected from the customs, manners, rites, superstitions, traditions, parabolical, idiomatical, and proverbial forms of speech, climate, works of art and literature of the Hindoos, during a residence in the East of nearly fourteen years. By Joseph Roberts, Corresponding Member of the Royal Asiatic Society, &c. London: Murray, 1835. 8vo. Pp. 620.

As the sacred volume is an oriental book, so it must be apparent that its metaphorical allusions to the climate, productions, habits, and sayings of the East are most likely to be explained by a reference to the present scenes and circumstances of the Oriental nations. Although this method of illustration is now obvious enough, yet it was only adopted about eighty years ago. The Rev. Thomas Harmer, the celebrated pastor of the Congregational Church, Watfield, Suffolk, was the first to perceive, that in the narratives of those travellers who had visited the countries of the East, there were many beautiful, though undesigned, illustrations of the Holy Scriptures. These he gathered, with great diligence and learning, into two octavo volumes. Their publication attracted the notice of that learned prelate, Bishop Lowth, who not only quoted from them in his *Critical Notes* on the Prophecies of Isaiah, but also corresponded with Mr. Harmer, and used his good offices to obtain for him some original materials towards the composition of the third and fourth volumes of his invaluable observations.

Although Mr. Harmer was the first English writer that adopted this method, its practicability and

importance had occurred to another individual, whose writings were, however, at that time, unknown to Mr. Harmer.

Monsieur Chardin, a French Protestant, who fled from his country at the revocation of the edict of Nantes in 1685, became a distinguished traveller through Persia and the East Indies. Familiar with the Bible, which was the happy effect of his Protestant education, he did not fail to perceive, that the manners and customs of the Oriental nations furnished striking illustrations of many of those passages that to European critics appeared most obscure.

To borrow his own words from the preface to his *Travels in Persia*, "The language of that divine book (especially of the Old Testament,) being oriental and very often figurative and hyperbolical, those parts of Scripture which are written in verse, and in the prophecies, are full of figures and hyperboles, which, as it is manifest, cannot be well understood without a knowledge of the things from whence such figures are taken, which are natural properties and particular manners of the countries to which they refer: I discerned this in my first voyage to the Indies; for I gradually found a greater sense of beauty in divers passages of Scripture than I had before, by having in my view the things, either natural or moral, which explained them to me; and in perusing the different translations, which the greatest part of the translators of the Bible had made, I observed that every one

of them, (to render the expositions as they thought more intelligible,) used such expressions as would accommodate the phrase to the places where they wrote, which did not only many times pervert the text, but often rendered the sense obscure, and sometimes absurd also. In fine, consulting the commentators upon such kind of passages, I found very strange mistakes in them; and that they had all along guessed at the sense, and did but grope, as in the dark, in search of it; and from these reflections I took a resolution to make my remarks upon many passages of the Scriptures, persuading myself that they would be equally agreeable and profitable for use. And the learned, to whom I communicated my design, encouraged me very much by their commendations to proceed in it; and more especially when I informed them, that it is not in Asia as in our Europe, where there are frequent changes, more or less, in the form of things, as the habits, buildings, gardens, and the like. In the East they are constant in all things; the habits are at this day in the same manner as in the precedent ages, so that one may reasonably believe, that in that part of the world, the exterior forms of things (as their manners and customs,) are the same now as they were two thousand years since, except in such changes as may have been introduced by religion, which are, nevertheless, very inconsiderable."

The notes of such a writer, as he resided long in the East, could not fail to be valuable. On his return to Europe he settled in England, and received the honour of knighthood from Charles the Second. Sir John Chardin left to his descendants, amongst other MSS., six small volumes, consisting chiefly of memoranda, written

with the negligence and brevity usual to such papers. These came into the hands of Sir Philip Musgrave, Bart., one of the descendants of the traveller, who, at the request of Bishop Lowth, entrusted them to the care and use of the worthy pastor of Wattisfield. Thus it appears, that while Mr. Harmer first collected and published such illustrations, Sir John Chardin was the first traveller, who attempted to obtain such illustration for the avowed purpose of elucidating and confirming the statements of Holy Writ.

Sir William Jones, a Judge of the Supreme Court of Calcutta, carried with him to India, in 1793, not only a familiar acquaintance with the classical languages, but also an impassioned fondness for the Hebrew, Persic, and Arabic. Himself, a firm believer in the divine authority of the Holy Scriptures, it was his delight to make his researches tributary to their illustration, that he might confirm the faith of others. He therefore seized every opportunity which his magisterial influence, social intercourse, or local observation supplied, to gather facts and criticisms, and his papers in the "*Asiatic Researches*," together with his other writings, supply much that had escaped the observation of Sir John Chardin.

Long before Sir William Jones went to India, there was resident in that country, as a writer at Bombay, Mr. James Forbes, who took up his residence amongst the Brahmins, at a great distance from the European settlements. During nearly twenty years, i. e. from 1764 to 1781, he occupied his leisure in recording the results of his very acute observations, and in delineating the principal places and picturesque scenery he visited, the costume of the natives and subjects

of natural history, in all their varieties.

The drawings that were made, and the letters that were written by his own hands, during his foreign travels, occupy *fifty-two thousand pages, contained in one hundred and fifty folio volumes*. From this unprecedented mass of information, Mr. Forbes selected and arranged materials for four quarto volumes, which he gave to the public, with splendid illustrations, in 1813. Impressed himself with the value of the Christian religion, he was often struck with the force, truth, and beauty of many of the allusions of the Old Testament to oriental manners, and has thus contributed much to elucidate those passages which, from their eastern references, have been necessarily obscure to European readers. How much more of such illustrations remains unpublished in the *hundred and fifty folios*, it is impossible for us to say, but those MSS. present an ample field for the patient research and critical observation of some future Harmer, who may render them as subservient to the science of biblical interpretation as he did the MSS. of Sir John Chardin.

Having entered thus at length into the history of "Oriental Illustrations of the Sacred Scriptures," we may fairly remark, that if devout travellers and oriental scholars have accidentally contributed so much to that great object, how much more may we yet hope to obtain through the more systematic observations of learned and ingenious missionaries in the East.

Mr. Roberts, the author of the interesting and valuable work before us, belongs to that honoured and devoted class of ministers, and was ordained to missionary service in the East, by the Wesleyan Methodist Conference in 1818. "For

many years," he states in his preface, "I lived in habits of comparative intimacy with the Hindoos, and mixed with them in their joyous and sorrowful scenes; and whatever I heard or saw which promoted the object of my heart, was immediately noted down, and on my return home, written at length, so that on my arrival in *this* country, the manuscript had only to be copied in the order and books of the Old and New Testaments."

Thus he collected these illustrations of more than a thousand texts of Scripture, which are very conveniently arranged in this handsome volume in the order of the sacred books. He has also supplied full indices to the subjects and texts conjointly, and to the passages of Scripture which he has illustrated in their biblical arrangement.

It is not to be supposed that Mr. Roberts has been uniformly successful in his elucidations, but we concur in the very competent judgment of the Rev. Hartwell Horne, in the late edition of his "Introduction," that "they furnish to very many difficult and obscure passages of the Bible satisfactory explanations, which are not more original than they are entertaining and instructive."

As our readers will expect some specimens of the work, we select almost at random the following passages.

"Exodus xv. 25.—'The Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.'

"This water, which was bitter or brackish (Dr. Shaw says the latter), was thus made sweet by the casting in of the tree. Some suppose it was a bitter wood, such as *quassia*, which corrected the water.

"Water is often brackish in the neighbourhood of salt pans or the sea, and the natives correct it by throwing in it the wood called *Perru-Nelli*, *Phyllanthus Em-*

blica. Should the water be very bad, they line the well with planks cut out of this tree.

"In swampy grounds, or when there has not been rain for a long time, the water is often muddy, and very unwholesome. But Providence has again been bountiful by giving to the people the *Teatta Maram*, *Strychnos Potatorum*.

"All who live in the neighbourhood of such water, or who have to travel where it is, always carry a supply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel: the water is then poured in, and the impurities soon subside."—p. 73.

"Deuteronomy xxviii. 13.—'The Lord shall make thee the head, and not the tail.'

"The prophet Isaiah (chap. ix. 14.) says, 'The Lord will cut off from Israel head and tail:' meaning, no doubt, those who were *high*, and those who were *low*.

"It is amusing to hear men of rank in the East speak of their dependants as *tails*. Has a servant not obeyed his master, the former asks, 'Who are you? are you the head or tail?' Should a person begin to partake of food before those of high caste, it is asked, 'What! is the tall to begin to wag before the head?' A husband, when angry with his wife, enquires, 'What are you? are you the head or the tail?'—p. 126.

"Deuteronomy xxxiii. 14.—'Precious things put forth by the moon.'

"The moon, amongst the Hindoos, is spoken of in the *masculine* gender, and is believed to have a most favourable influence on all fruits and vegetables used by man. 'Whilst the sun burns, the moon cools.' From the time of the *new moon*, to its becoming *full*, all plants and all kinds of young grain are said to gain more strength than at any other period. In places where the young rice plants have failed, the farmer says, 'I must put down some plants there in the *new moon*;' from an idea that they will derive much nourishment from it. Before the time of reaping it is often said, 'The moon will bring forth the ears.'

"In the Purana it is written that 'rain is produced by the moon; viewing it, say, May rain be produced.' The beams of the moon are often called *amutham* (ambrosia); and people who have had the fever during the day, or those who have been much exposed to the heat of the sun, go outside for some time in the evening, to look steadfastly on the moon, which, they say, has a very cooling effect on the body.

"The people of the East, in very re-

mote antiquity, were also acquainted with the influence of the moon on the sea. Thus, in that ancient book, the *Scanda Purana*, mention is made of the restoration to life of the king of the *Assurs* by the supreme Siva, to whom he had offered himself as a sacrifice. When his subjects saw him alive again, they 'cried aloud, Our king is come; our king is come;' and their minds, *swelling like the ocean*, on seeing the full moon, they shouted, 'O king, prosper, prosper.'

"They believe the moon causes the sea to flow or swell, and that the sun makes it ebb or subside."—pp. 131, 132.

"1 Kings i. 2.—'Let there be sought, for my lord the king, a young virgin—let her cherish him, and let her lie in thy bosom.'

"This is by no means so uncommon a thing as people in England suppose. Men of seventy years of age and upwards often take a young virgin for the same purpose as David did, and no other. It is believed to be exceedingly healthful for an aged person thus to sleep. 'In the hot season, he is kept cool, and, in the cold season, warm, by sleeping with a young person; his withered body derives nourishment from the other.' Thus, decrepit men may be seen having a young female in the house (to whom, generally, they are not married), and to whom they bequeath a considerable portion of their property."—p. 193.

"Job xiii. 27.—'Thou putttest my feet also in the stocks, and lookest narrowly unto all my paths: thou settest a print upon the heels of my feet.'

"The punishment of the stocks has been common in the East from the most remote antiquity, as is seen in all their records. But whether the stocks were formerly like clogs, or as those of the present day, it is impossible to say. Those now in use differ from those in England, as the unfortunate culprit has to lie with his back on the ground, having his feet fast in one pair, and his hands in another. Thus, all he can do is to writhe his body; his arms and legs being so fast, that he cannot possibly move them. A man placed in great difficulty, says, 'Alas! I am now in the stocks.' 'I have put my boy in the *tulungu*,' i. e. stocks; which means he is confined, or sent to the school. To a young man of roving habits it is said, 'You must have your feet in the stocks, i. e. get married.' 'Alas! alas! I am now in the stocks: the guards are around my path, and a seal is put upon my feet.'—p. 275.

"Psalm lxi. 31.—'This shall please

the Lord better than an ox, or bullock, that hath horns and hoofs.'

"Dr. Boothroyd, 'For this will be more acceptable to Jehovah, than a full-horned and a full-hoofed steer.'

"Buffaloes which are offered in sacrifice must always be full grown, and must have their horns and hoofs of a particular size and shape. Those without horns are offered to devils. Thus, it is difficult and expensive to procure a victim of the right kind. The writer of this psalm is supposed to have been a captive in Babylon, and consequently poor, and otherwise unable to bring an acceptable sacrifice to the Lord; but he rejoiced to know that he 'heareth the poor, and despiseth not his prisoners;' and that, by praising 'the name of God with a song,' and by magnifying him with thanksgiving, would be more acceptable than the most perfect victim offered to him in sacrifice."—pp. 339, 340.

"Proverbs vi. 13.—'He speaketh with his feet, he teacheth with his fingers.'

"It should be remembered, that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"He teacheth with his fingers.' When merchants wish to make a bargain in the presence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers! When the Brahmins convey religious mysteries to their disciples, they teach with their fingers, having the hands concealed in the folds of their robes."—pp. 366, 367.

"Isaiah xxii. 22.—'And the key of the house of David will I lay upon his shoulder.'

"How much was I delighted when I first saw the people, especially the Moors, going along the streets with each his key on his shoulder. The handle is generally made of brass (though sometimes of silver), and is often nicely worked in a device of filigree. The way it is carried is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on

one side of the shoulder and half on the other. For a man thus to march along with a large key on his shoulder, shows at once that he is a person of consequence. 'Raman is in great favour with the Modeliar, for he now carries the key.' 'Whose key have you got on your shoulder?' 'I shall carry my key on my own shoulder.'

"The key of the house of David was to be on the shoulder of Eliakim, who was a type of him who had the 'government' 'upon his shoulder'; 'the mighty God, the everlasting Father, the Prince of Peace.'"—p. 424.

"Isaiah xlii. 2.—'He shall not cry, nor lift up, nor cause his voice to be heard in the street.' (Matt. xii. 19.)

"When two or more people go along the streets, they speak in such a loud voice, that all who pass may hear. Has a person gained or lost a cause in a court of justice, he vociferates his story again and again to his companions, as he goes along the road. This practice may have arisen from the custom of the superior walking the first, which makes it necessary for him to speak in a loud voice, that those who are in the rear may hear his observations. Men of a boisterous temper, who wish to raise a clamour, or those who are the leaders in any exploit, always bawl aloud when they talk to their companions, as they go along the road."—p. 433.

"Isaiah lii. 15.—'So shall he sprinkle many nations; the kings shall shut their mouths at him.'

"At an Eastern feast a person stands near the entrance with a silver vessel of the annexed shape, which is full of rose-water, or some other perfumed liquid, with which he sprinkles the guests as they approach, as if from a watering pan. The object is to show they are now the king's or the great man's guests: they are in his favour and under his protection. So shall the eternal Son of God sprinkle many nations, and admit them into his presence in token of their purification, and of his protection and favour. The kings of the earth shall no longer rebel against him; but 'shall shut their mouths' to denote their submission and respect."—p. 449.

The work is occasionally adorned with neat engravings in wood, inscribed in the margin, which often illustrate the customs referred to.

We cordially thank Mr. Roberts for this valuable addition to a most important department of

biblical interpretation, and trust that his laborious example will excite other missionaries in the East to do likewise.

Memoir of the Rev. Gordon Hall, A.M. By Horatio Bardwell. America: Glasgow, reprinted. pp. 246.

IT is the lot of those who are thrown occasionally into the society of the higher circles in this kingdom, to hear remarks made and questions put, which either imply or express the greatest contempt for the men, the manners, and the religion of America. The knowledge of the individuals referred to is, on the subject of America, very limited. The prospect they take, and the enquiries which are made by them, are alike under the influence of an unconquerable prejudice. Their sentiments may be expressed in the question, slightly varied, of the Jewish Ruler, "Can any good thing come out of America?" It is true that a favourable change has recently taken place; and a more accurate knowledge, and a more creditable state of feeling, is gradually working its way from the middle to the upper ranks of society; and in spite of Basil Hall, Mrs. Trollope, and the High Church and Tory monthly and quarterly publications, there has been no slight addition to the number of those who believe that the men and the manners of a few, at least, of the dwellers in the land of Columbus, are tolerable, and that piety, on the other side of the Atlantic, is not identical with fanaticism, enthusiasm, and Mrs. Trollope's camp-meetings of the Methodists. No doubt there has been fanaticism in America; but has there been no fanaticism in Great Britain? Are there no Jumpers in

Wales? no miracle-mongers in Scotland? no fanatical prophets, and utterers of unholy gibberish, who have been surrounded by their crowd of ignorant, excited, and moon-struck adorers in England? And were an American Mrs. Trollope, if there be such a lady in the United States, to visit this country, she would send home to her friends the statement, which, assisted by a strong prejudice, they might contrive to say they believed, "that Wales, England, and Scotland, were the very hot-beds of methodism, enthusiasm, and the most outrageous fanaticism." But it is in vain to dwell on this topic. Prejudice and profanity will write books, and credulity and ungodliness will read and believe them.

It may be thought that the above is an unsuitable introduction to the volume before us; but we thought it necessary, because many, on glancing at a few pages of the book, and meeting there with the word American, would lay the volume down in disgust. We should exceedingly regret this, in the case of any person favourable to the cause of missions, since the work is eminently calculated to subserve that cause, by infusing the spirit of a scriptural and all-comprehensive charity.

Gordon Hall, the subject of this Memoir, was born in the town of Jolland, formerly Granville, Mass., April 8, 1784. His parents were among the first settlers. His father died some few years ago; his mother is still living. His early years evinced his mental superiority; and under the tuition of the Rev. Mr. Harrison, and subsequently in William's College, these early pledges of future excellence were amply redeemed. It was nearly two

years after his admission to college that he became decidedly devoted to God; and from that time till the period of his decease he maintained, with unwavering perseverance, his attachment to divine truth, and an ardent and unconquerable desire to diffuse its sacred and delightful influence. Mr. Hall is remarkable as one of the four Missionaries, who went out under the sanction of the A. B. C. F. M. (that is, the *The American Board of Commissioners for Foreign Missions*;) to establish the first American mission in the East Indies. No little interest is given to this narrative from the light which it throws on the conduct of the government agents of this country, and that of the East India Company, towards the missionaries of foreign powers. It is most gratifying to mark the fine candid, gentlemanly, and Christian-like conduct of some of our officers to these poor Americans, when their cause was rendered most difficult by an open rupture between Great Britain and the United States. Their character, as gentlemen and Christians, was put to no ordinary test, but they stood it well; and the names of Sir Evan Nepean, and Lieut. John Wade, deserve a place in the records of missions. Such men reflect honour on any country.

As soon as Mr. H. had determined on preaching the gospel in some part of India, he addressed a letter to the late Rev. G. Burder, the Secretary of the London Missionary Society. This was occasioned by the fact, that the American Board was then in its infancy, and wholly without funds. Mr. Judson was the bearer of this, and of the official communication to the London Society. As the former will probably interest many

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of our readers, we insert it below.*

"Dec. 24th, 1810.

"Rev. Sir,

"Supposing that communications introducing me to your Missionary Society, have been already laid before you, I beg leave to submit the following brief statement of my views of Christian doctrine and experience.

"There is but one God, mysteriously existing in three distinct persons, the Father, Son, and Holy Ghost, all equal in their natural and moral perfections. The providence of this God extends to every event, for he worketh all things after the counsel of his own will. God created man in his own image, holy and upright, but man soon transgressed, and thereby the whole human race fell into a state of sin and condemnation. Then was brought into operation the eternal plan of redeeming love, in accomplishment of which the second person of the Trinity, in a manner incomprehensible, united his godhead with human nature, obeyed, suffered, and died in the place of sinners, and thereby wrought out an atonement sufficient for the sins of the whole world. The conditions on which pardon and salvation are offered through this atonement, are repentance for sin and faith in Christ. But as all men in their natural state are entirely destitute of holiness, and wholly under the influence of sin, they have not the least inclination to comply with these conditions, and nothing short of regeneration by the influence of the Holy Ghost will ever bring them to accept of pardon through a Saviour. It was therefore a part of the eternal plan of redemption, that a certain portion or definite number of mankind should be arrested in their course of sin, renewed by the special agency of the Spirit, justified freely through the righteousness of Christ, and kept by the power of God, through faith unto salvation, while the rest of the world are left to their own chosen way, to fill up the measure of their iniquity, and perish for ever. These truths I profess to believe, and in the place of a more minute detail, I would refer you to the Westminster Confession of Faith, and Assembly's Catechism, believing them to comprise the true and essential doctrines of the gospel.

"As to a saving acquaintance with these truths, my experience presents nothing very distinguishing. About four years and a half ago, while a member of

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Circumstances prevented Mr. H. from his intended arrangement with the London Society; among

college, my mind was excited to a practical contemplation of divine things, and brought under solemn impressions, which increased till I was so far sensible of my enmity to God and my guilt as a sinner, that my distress was very great. But such was my relief and my subsequent views and feelings, that I could not but indulge the belief, that the God of all mercy and grace had renewed my heart, granted me repentance and pardon, through the atoning blood of Jesus. From that period to the present, my feelings have been various, yet reviewing their whole progress, I think they afford me increasing evidence that God has had mercy on my soul, and brought me out of darkness into his marvellous light. From the first time I dared to call Jesus my Saviour, it has been my uniform desire that Jesus would condescend to employ me in the gospel of his Son. Nearly three years ago my mind was called to the subject of missions to the heathen. But as there was but little said in this country on this subject, and as the call for labourers among our infant settlements was daily increasing, my mind was held in suspense. I endeavoured to keep the subject in view, and examine it with diligence and prayer. I was soon persuaded that it would be my duty to spend my life among the heathen, should Providence open the way for a mission to go out from this country. Having this firm persuasion when I commenced preaching, I did not wish to be considered a candidate for settlement in the ministry. But contrary to my wishes, I received a call to settle over a respectable church and people in Connecticut, attended by circumstances urgent and inviting. In this situation I opened my views and feelings to a number of fathers in the ministry, whose advice, together with the result of subsequent deliberations of the General Association of Massachusetts, left me no longer any room to doubt as to my duty.

"Since that period, I have considered my life as sacredly devoted to the cause of Christ among the heathen. Should the great Head of the Church see fit to call me to this service, I think I shall view it as a great and precious privilege to forsake my friends, and my country, and go to the poor heathen, and there labour and suffer, as the grace of God shall

these were such liberal donations to the American Board of Missions, that on the 18th of September, 1811, they voted that the four young men, Judson, Newell, Hall, and Nott, be retained to labour under the care and direction of the Board in Asia, either in the Burman Empire, or in Surat, or in Prince of Wales Island, or elsewhere, as in the view of the prudential Committee, Providence shall open the most favourable door. Previously to his leaving his native land for India, Mr. H. addressed the following letter to his parents:—

"Philadelphia.

"My dearly beloved friends,

"Are you not willing that your son and brother should go, in the name of the Lord, and proclaim pardon and eternal life to those who know not God, and are trusting to their idols? Should you cheerfully give me up thus to labour in the gospel of Christ, and follow me to the heathen with your prayers, would not this be pleasing to Christ, who died that sinners might live, and has solemnly commanded that his Gospel be preached to every creature? Can you oppose my going to the heathen without opposing him, who gave this command to his ministers? I hope the love of Jesus will sweetly constrain you to see and feel, that it is your duty and a privilege to yield me to God, to be employed by him in this great and good work. There are parents, who, through divine grace, can rejoice to see their sons zealously engaged in this work.

"O may I be such a son, and you such parents! Then it will be certain, that after being separated a few days, we shall

enable me. To this, I trust, the love of Jesus constrains me.

"Should your Society, from the communications they have received on the subject, see fit to employ me in their service, I hope the grace of God will not suffer me to disappoint their reasonable expectation, and give them and all my friends of Zion occasion to lament my apostacy.

"From your humble servant,

"GORDON HALL."

pp. 18—21.

meet in heaven to part no more. How short is life! how near is death! How soon shall we be either in heaven or hell! Which, O which will it be? Have we been born of God—do we possess that holiness without which no man shall see the Lord? Nothing but repentance for sin, true love to God, and faith to Christ, accompanied with a holy life, can give us the least security against the wrath to come! O let us speedily take heed to ourselves, lest we perish eternally.”—pp. 22, 23.

Hall and his coadjutors had no sooner arrived at Bombay than they encountered very great difficulties. War had commenced between England and the United States. Application to remain was not granted; nor could permission to go to Ceylon be obtained; and they expected every hour to be ordered to take their passage for England: all difficulties were, however, surmounted, and the foundation of their mission at Bombay was laid. The island of Bombay is densely populated. It contains about 200,000 souls. But its importance as a missionary station arises from the circumstance that it gives the greatest facility for access to the whole of the Mahratta country, the population of which is about 12,000,000. The people speak essentially the same language. The Bombay was the first American, and, indeed, the first Protestant mission, established, in modern times, on the western coast of India. There was no translation of the Bible suited to general circulation, no schools for the common people, nor any printing in the language and character of the Mahrattas. And when the Missionaries had acquired the language, translated the New Testament, and were qualified in some degree to preach the Gospel to the people, they found it no easy undertaking to wrest even a few victims from the iron grasp of Hindooism. It is a re-

markable feature in the character of Gordon Hall, that he pursued his missionary course with a distinct and very deep conviction, that success was improbable. Like a forlorn hope in a storming party, he was willing to sacrifice his energy and life, that those who succeeded him might be crowned with victory. He even went up to the breach anticipating defeat and disgrace. He expected that the failure of his enterprise would cost him the approbation and confidence of his friends at home; and only partially convinced that the path of duty was clear, he left events in his hands who overrules all things. It is remarkable, that though he felt this conviction, there was yet no fickleness nor hesitancy in his course. The object was before him; and though success should not crown his efforts, he was yet fully determined to employ every means within his reach to secure it. It is evident, therefore, that Gordon Hall was no common man. To go forward in the midst of plaudits, and when crowned with success, evinces neither high moral character, nor any mental superiority. But to persevere in the midst of difficulties and discouragements, and in the prospect of final defeat, belongs to minds of a more than ordinary degree of magnanimity. Hall had his reward. He accomplished much for the heathen. The letters he wrote to individuals in America, and the appeals he made to the churches there, have long exerted a most salutary influence on the cause of missions on the other side of the Atlantic. He obtained, moreover, an accurate and extensive acquaintance with the language, religion, manners, and customs of the heathen, among whom he resided; and became eminently qualified to aid in the important

work of translating the Sacred Scriptures into the Mahratta tongue. He lived to see the New Testament completed, and part of the Old. He devoted much time to prepare tracts and school-books; and, in addition to all his other labours, preached not only on the Sabbath-day, but every day in the week, and wherever he could find hearers. It was on an itinerating tour among the natives, that he became infected with cholera, and death put a period to his labours, and introduced him to his rest and his reward. With the author's account of his last hours we close our observations on this interesting and valuable addition to missionary biography.

"Mr. Hall's last tour, and the one on which he died, was commenced on the 2d of March, 1826. His object on this tour was to visit Treembukeshwur, and Nasseh, two populous and celebrated places on the continent, distant from Bombay something more than 100 miles. He took with him, as attendants, two Christian lads, who had been for some time in the families of the mission at Bombay,

"Mr. Hall reached Treembukeshwur on the 11th of March. He found the people in great consternation on account of the cholera, that had made its appearance three days before his arrival. In this place he staid three or four days preaching the Gospel, administering medicine to the sick, and distributing books.

"He arrived at Nasseh on the evening of the 15th, and commenced preaching and distributing books. The cholera was there making dreadful ravages. Two hundred or more died on the day after his arrival. He laboured among the distressed population of Nasseh, till he had nearly exhausted his supply of books and medicine. On the morning of the 18th, he left that city, and set his face towards Bombay. On the 19th, at ten o'clock, P.M., he arrived at Doorlee D'hapoor, about 30 miles on his way homeward, and put up at a heathen temple for the night. He spread his mat in the viranda of the temple, and lay down to sleep; but finding himself cold, he removed to a warmer place; which, however, he found occupied by two sick men, one of whom died soon after. Here he staid but a short

time for want of accommodations, and then resumed his former position in the viranda. About four o'clock in the morning he called up the lads, who were with him, and was making preparations for proceeding on his journey, when he was suddenly seized with the cholera. The spasms were so immediate and violent that he fell helpless to the ground. Being laid upon his mat, he attempted to take the small quantity of medicine which remained in his possession, but it was immediately rejected. He then told his attendants that he should not recover.

"After giving directions to the lads concerning his watch, clothes, &c., and the manner in which they should dispose of his body, after his decease, he assured them and the natives, who stood around him, that he should soon be with Christ. He exhorted them to repent of their sins and forsake their idols, that they too might go to heaven;—he repeatedly prayed with earnestness for his dear wife and children, for his missionary brethren, and for the heathen around him. With his soul filled with pious consolation, he three times repeated, 'Glory to thee, O God!'—then yielded up his spirit.

"The lads immediately addressed themselves to the mournful duty assigned them. With much difficulty they succeeded in procuring a grave. Having first shrouded him in his blanket, they laid him coffinless in his humble bed.

"Thus died, and thus was buried, one of the first missionaries of the American Board in the forty-second year of his age, after an illness only of about eight hours. A stone monument has been erected by the mission to mark the lonely spot of his interment, bearing, both in English and Mahratta, the name, age, and office of their beloved fellow-labourer."—pp. 226—228.

An Historical Inquiry concerning the Principles, Opinions, and Usages of the English Presbyterians, from the Restoration of Charles II. to the Death of Anne.
By Joshua Wilson, Esq.

MANY extraordinary opinions necessarily present themselves to our notice in our official capacity of reviewers: books of the most opposite and contradictory statements on all subjects, conspire together to unsettle every established principle, and to throw a doubt on every part of history. Accustomed, however,

as we are to this daily progression by which we are almost brought to a complete renunciation of all we were wont to consider indubitable, we confess the attempt on the part of the modern English Presbyterians which has called forth the answer contained in the pamphlet now under review, has really startled us. That attempt involves no less arduous a task than the proof that the old English Presbyterians, the confessors of the black Bartholomew, were lax in their theological opinions on the Calvinistic points, and even on the great subject of the Trinity! Should the attempt fail, it may truly be said of it, *Eccidit magnis in ausis*. From our acquaintance with the works of those great men, an acquaintance which we have pursued with the ardour of the bibliomania, and the exultation arising from religious identity, we confess we should as easily have expected to hear the charge of Mahometanism brought against them, as that to which we have referred. They, however, who are not able to find the Trinity in the Bible itself, may certainly be excused if they cannot see it in the pages of its faithful expositors; nor ought we much to wonder, that having become hardened in the practice of stealing their property, they should finish their depredations by an attack on their fame.

From the period of the Restoration to the Revolution, the English Presbyterians are very prominent in the theological aspect of our country: perhaps no order of men of an equal number, have published so many works. Those works are, to this day, the staple of English divinity, and no authors have ever stamped their peculiar opinions more indelibly on their productions. To these we may unhesitatingly

appeal. During this time, many young ministers were ordained to the pastoral office, to supply the places of those who were departing to another world, or who were becoming otherwise incapacitated for fulfilling the arduous duties of their ministry. Many of the services by which those ordinations were solemnized are in print, and in no one of them is there an omission of a confession of faith offered by the candidate for ordination; and if those confessions of faith can be perused without the clearest conviction of the orthodoxy of those who proffered them, we confess we are totally at a loss to conceive the ignorance or intentional bad faith of those who so misunderstand them. Catechisms almost innumerable, in most cases formed on the model of that of the Assembly of Divines, and often comprising nothing more than an explication and commentary on that symbol, were published by various ministers of the Presbyterian body. These may be considered as summaries of the religious opinions of their authors, and we scruple not to say that there is not the least approximation in any one of them to Arminian, Arian, or Socinian tenets. Such errors, as we conceive them to be, are every where reprobated in the productions of the early Presbyterians in the keenest style of polemical opposition. Those opinions were, in many instances, attacked in distinct and elaborate treatises, as in the volumes of Alsop, Cheynel, Jeanes, Baxter, Taylor, and many others, and when incidentally alluded to, were viewed by the pious confessors of nonconformity as almost identical with deism, and as having no ground to hope for the soundness in religion, or the future salvation of those who held them. Even at so late a time as 1692, when the republica-

tion of Dr. Crisp's Antinomian errors caused an unhappy difference between the Presbyterians and Independents, Dr. Williams's sentiments in that controversy were attested and approved by the signature of sixteen, and in the second edition of his work by the signature of forty-eight Presbyterian ministers of London and its vicinity. Now this book we have always considered as one of the most judicious expositions of biblical Calvinism we have ever seen, and if Mr. Cooper, and any of the gentlemen concerned in the attempt to sully the theological character of the early Presbyterians, can find any tendency to Arminian, much less to Socinian errors, in this volume, we are bold to say they have not read, or certainly have not understood its contents. Its Calvinism cannot be disputed, excepting by theologians of the Antinomian school, and to such judges we except on the ground of their incompetency to understand Calvinism, or in fact any thing else. In truth, that book enters not at all on any points disputed between Arminians and Calvinists, those points being conceded in the Calvinistic sense, but on the various explications of those doctrines by divines who are of one mind as to the truths themselves. This dispute, however, raged with more than the common fierceness of the *odium theologicum* on both sides, and the Presbyterians were accused on the part of the Independents of Arminianism, and the latter by the Presbyterians of Antinomianism, both charges resting entirely on very inadequate reasons. A better spirit beginning to prevail, Calamy says, "papers passed between the two parties, in order to a renunciation of Socinian errors on one hand, and Antinomian on the other." And again, "There was an offer

on one side to renounce *Arminianism*, &c." These remarks of Calamy have been preposterously construed into a concession that the Presbyterians really held Arminian views. That any person who is acquainted with the common language of polemics, or with the tenacity with which controverted points of divinity are held, should so understand the language of Calamy, is almost incredible. The whole statement necessarily supposes that their antagonists merely charged the Presbyterians with such views—they did not really hold them—and that they were willing to clear themselves of any supposed implication with such views, on the condition that their opponents would be equally explicit in renouncing any leaning towards antinomianism. To suppose that they could renounce any opinions which they really held on condition of a similar renunciation on the part of their adversaries, is to charge them with a species of bartering in religion, very alien from the usual pertinacity of theologians, and in fact is a notion that could never have been entertained by an individual even tolerably acquainted with the history of religious opinions.

The work of Mr. Joshua Wilson, now under consideration, is a defence of the religious character of the ancient Presbyterians, and we may venture to call it a triumphant exposure of the unfounded nature of the charges brought against them. Mr. Wilson possesses a very extensive and accurate acquaintance with the writings of the fathers of Nonconformity; and in this tract has made that acquaintance amply subserve the elucidation of his subject: he has, indeed, set it for ever at rest in the minds of unprejudiced readers, if indeed we could suppose that a doubt

could ever arise on the point in such minds. By an appeal to the most unequivocal expositor of their minds, their writings, he has established the orthodoxy of the elder Presbyterians beyond the possibility of cavil. Mr. Wilson commences with noticing the assertion of the author of "The History, Opinions, &c. of the English Presbyterians," published under the direction of the "English Presbyterian Association," that "every stage of the history of the English Presbyterians marks a distinguishing difference between them and the Independents." To this novel and indeed startling opinion, we can only oppose our direct negative. We know, from a long and extensive acquaintance with the history of nonconformity, that there are few objects of inquiry so difficult to be decided as the opinions of the early Dissenters on questions of discipline, excepting in the cases where Calamy, or some other biographer, has identified them as Presbyterians or Independents, or in the instances where the individual has acknowledged his sentiments by the unequivocal testimony of a printed document. Certainly, from their doctrinal or practical divinity no clue is afforded by which any judgment can be formed of their disciplinarian peculiarities. We were ourselves identified for several years with an ancient dissenting church, the register of which was denominated in the hand-writing of its pastor in the year 1716, the "Church Book of the Presbyterian or Independent Church at —," and we have reason to believe, that such instances are by no means uncommon. These facts are sufficient to evidence the non-existence of the "distinguishing difference" so boldly asserted. Mr. Wilson next animadvert on

the assertion of one of the modern English Presbyterians, that "human symbols of belief and confessions of faith were constantly objected to by the Presbyterians." In answer to this proposition, let our readers remember the publications of the Assembly of Divines at Westminster, an assembly composed, according to the list given by Calamy, of 138 individuals, of whom six or seven only were Independents, according to the same authority. They who are acquainted with the Confession of Faith, and the Catechisms published by the authority of that Body, will find it difficult to understand how they could object to "human symbols of belief and confessions of faith." Most assuredly the absence of Trinitarian views and Calvinistic theology will not be mentioned as one of the defects of those symbols. We have always conceived, that an opposition to human symbols of belief, and confessions of faith, was rather a characteristic of the Independents than of the Presbyterians. It is most certain that the Presbyterians of the Commonwealth were accustomed to criminate Independency as a system calculated to introduce laxity of religious views, and that charge was in some degree substantiated by the fact, that the most remarkable Arminian of that period, John Goodwin, was equally remarkable for his advocacy of Independency. Rutherford, who will be allowed to be as competent a judge of the then existing peculiarities of Presbyterianism as any who will now pretend to expound that system, says, when speaking of the Independents of New England, "They learned by sad experience of these seducers from that time, as I am informed, to remove farther from Mr. Robinson's democracie and

popular government, and come a little nearer to Presbyteriall government, and while (Scoticè for until,) they embrace that apostolicke government, they shall ever be infested with heresies, as now they are this day with new bee-hives of Anabaptists, &c. &c." It evidently appeared to Rutherford, that the license was chargeable on the Independents, and that Presbyterian discipline alone was sufficiently forcible to restrain the wanderings of religious opinion. Again he says, "To my knowledge there is not this day in England any that is a mere Independent, and does not hold other unsound and corrupt tenets, especially that of liberty of conscience." Rutherford's Survey of the Spirituall Antichrist. 4. 1648. pp. 177, 251. Can these assertions be reconciled with "the doctrinal severity" of the Independents, and the "moderation and liberality of sentiment" of the Presbyterians, announced in the pages of the "History," published by the English Presbyterian Association? We have a similar statement to that of Robertson by another Presbyterian, Alexander Ross, in his "View of all the Religions of the World," 8. 1664, who, speaking of the opinions of the Independents, says, "they are against violent courses in matters of religion, nor will they have the conscience to be forced with fear of punishment, but gently to be inclined by persuasion and force of argument," p. 390. This testimony is not reconcileable with the supposed superior moderation of the Presbyterians, and the severity of the Independents. Mr. Baxter's character is ably vindicated by Mr. Wilson from the imputed laxity of opinion, and we believe all who are acquainted with the writings of that great man, will allow that his moderation and charity towards

those who held Arminian views, are not likely to be exceeded by any other of his brethren, as he himself was accused, though wrongly, of having a bias towards those opinions. As far, therefore, as regards the Presbyterian ministers who were ejected in 1662, we conceive there exists not the shadow of an argument to prove any alienation from that faith which had been published by the accredited organ of their body in the symbols of the Assembly of Divines. In the year 1691, when many young ministers had joined their ranks, and some variation from the ancient faith might be feared, we observe the same religious consistency, as, in that year, the agreement between the Presbyterians and Independents was ratified, and a public document, explanatory of that agreement, was printed. The country churches very generally united in the same design. The dispute which originated with the re-publication of Dr. Crisp's Sermons, in the year 1692, affords no evidence of any secession of the Presbyterians from the orthodox faith, as Dr. William's "Statement of Gospel Truth," to which are appended the names of 48 Presbyterian ministers, is, we believe, considered by the Calvinists of the present day as a correct and lucid view of their sentiments on these important points. We know of no solitary instance of an avowed departure from Calvinism in a Presbyterian minister till the year 1723, when Mr. Henry Read was dismissed from the congregation in Monkwell Street for his supposed bias towards Arminianism, though it may be presumed that Mr. Peirce, of Exeter, had already entertained such views, as shortly before that period he had espoused the Arian hypothesis, which is generally

thought rather a consequence than a cause of Arminianism. From this period we concede that there was a gradual departure from the orthodox faith in some of the Presbyterian ministers, a departure which at length became a total apostacy, and which spreading almost universally, eventually left the whole Body as distinct from orthodoxy and from the sentiments of their fathers as is conceivable, leaving them nothing in common but the name and inheritance of their property.

We subjoin the following account given by Mr. Wilson, of the agreement between the Ministers of the Presbyterian and Independent denominations, as containing some points of information not generally known.

"An Agreement for Union between the Presbyterian and the Independent ministers in and near London was concluded in 1691. The two bodies had been gradually approximating for several years. The Congregational had generally laid aside some of their peculiarities of ecclesiastical usage, and the Presbyterian had been compelled to renounce all hope of a comprehension with the Established Church. Thus prepared to unite, measures were adopted, soon after the Revolution, for accomplishing the object, which, after several meetings, was, at length, happily effected. The important document drawn up on this occasion, having been committed to the press, enables us to give a correct and authentic account of the nature of the Agreement, the particulars it embraced, and the principles on which it was formed. It is entitled 'Heads of Agreement assented to by the United Ministers in and about London, formerly called Presbyterian and Congregational, 4to. 1691.' To the document itself is prefixed a notice that 'it had been resolved upon not as a measure for any national constitution, but for the preservation of order in their congregations, that cannot come up to the common rule by law established.'"—pp. 51, 52.

Having given the agreement itself in an abridged form, Mr. Wilson proceeds to state—

N. S. NO. 127.

"This official document clearly shows that the Agreement was founded on the principle of mutual concession, and formed with a view to the accommodation of slight differences, chiefly of an ecclesiastical nature. It bears on the face of it the design of bringing two parties, very nearly agreed in opinion, and only differing in a few comparatively unimportant points, to combine and associate, by bringing the ministers, who acted as their leaders, into a state of friendly alliance and co-operation. These determine henceforth to lay aside petty jealousies, to recognize each other as brethren in the ministry, and the particular churches over which they presided, as associated churches; to meet, consult, and act harmoniously together, bearing with each other in respect to the few and minute points in which they might differ. It furnishes not the slightest ground to suppose that, with reference to what they call the *fundamental doctrines of the Christian religion*, in which they required not only their ministers, but the members of their churches to be 'knowing and sound,' they were in any respect, or in the least degree, 'otherwise minded.' In reference to these, it might be said, 'Whereunto we have already attained,' we are already agreed to 'walk by the same rule, to mind the same thing.' In matters of church order, and the administration of discipline, each party might have something to concede, or at least to tolerate, in the other; but, in respect to 'the doctrine of life and salvation,'—that truth which is eminently called 'the Gospel,' in 'the faith and knowledge' of which they require that those called to the ministerial office, which they describe as 'the work of preaching the Gospel,' should not be 'novices'—there is not the slightest appearance of any difference then existing; while the recognition of those confessions and catechism, to which the reader's attention has already been directed, as embodying the substance of their belief, and proclaiming to the world their 'soundness of judgment in matters of faith,' puts the real fact beyond the reach of reasonable question."—pp. 57, 58.

"This auspicious event was hailed with an unanimous response of grateful joy by ministers of both denominations, in all parts of the country, where similar associations were formed.

"Mr. Samuel Chandler, a Presbyterian minister at Fareham, in Hampshire, published a small book, entitled, 'The Country's Concurrence with the London United Ministers in their late Heads of

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Agreement, showing the Nature and Advantages of a General Union among Protestants. In two Discourses delivered before an Assembly of Ministers, in the County of Southampton.' 1691."—p. 65.

"A General Meeting of the ministers of Devonshire was held this year at Topsham, of which the eminent Mr. John Flavel was chosen moderator, which office (we are told) he the more readily accepted of, that he might have the better opportunity to carry on that blessed uniting work, which he brought to so good an issue, that the ministers there declared their full satisfaction with the Heads of Agreement, and their thankfulness to their brethren in London, who had promoted this great and good design.

"He wrote a letter to an eminent minister in London, giving him an account of these proceedings, on the morning of the day on which he suddenly departed to his rest."—pp. 70, 71.

These extracts will abundantly show the substantial unity in sentiment between the two large sections of the nonconformist body at that period. Whatever latitude of opinion then existed, it must have existed as really amongst the Independents as the Presbyterians; but happily the documents themselves yet in being, totally disprove the alleged disagreement. The Calvinism of the Presbyterians, even so late as the year 1717, is clearly proved by Mr. Wilson, in a quotation from Dr. Calamy's "Account of the Protestant Dissenters in England," published in that year.

"But notwithstanding these, and some other such differences among themselves [on the mode of Church Government and Baptism] they generally agree in the doctrinal Articles of the Church of England, (which they subscribe,) the Confession of Faith, and larger and smaller Catechisms, compiled by the Assembly of Divines at Westminster, and the judgment of the British Divines at the Synod of Dort, about the *Quinquarticular Controversies*."—p. 101.

Mr. Wilson then proceeds to exhibit the mind of the great John Howe on the subjects under debate, a mind more predisposed, per-

haps, than that of any other theologian to the most extensive charity and moderation. Nothing can be gathered, however, from his writings to induce a belief that even his charity would have identified the followers of Socinus with the professors of a genuine Christianity. We confess we are somewhat pained by an expression of our excellent friend, where, in p. 109, he speaks of Howe "as continuing an *unwilling* nonconformist. We doubt exceedingly the correctness of this language, nor can we understand how he can be said "to be placed by circumstances over which he could exercise no controul among those who felt obliged, by a sense of duty, to stand aloof from the Church by law established." We apprehend the circumstances which made Mr. Howe a Dissenter, were precisely those of the great majority of his brethren, a conscientious dislike of the rigid terms of communion which were prescribed by the Act of Uniformity. Those circumstances were not less under his controul than under that of his brethren in nonconformity. He was, we have every reason to believe, as conscientious in his dissent as other confessors of that day; nay, we have reason to believe, that his freedom of sentiment would have still constrained him to remain a nonconformist, though the imposing spirit of canonical uniformity had been exhibited in less glaring colours in the ecclesiastical enactments of 1662. Our friend will pardon us in making these remarks. We feel jealous for the consistency of Mr. Howe, and cannot willingly endure that the sanction of his great name should be withdrawn from the archives of conscientious nonconformity. He may have wished that the Act of Uniformity had comprehended him-

self and many other Dissenters, and had given them an opportunity of exercising their ministry in an established church; established we say, but modified and different from that which was really in being; but circumstances existing as they did, his nonconformity was as willing as that of any of his brethren.

The query proposed by Mr. Wilson, in p. 115, as to Mr. Howe's sentiments on church government, is interesting. In early life he was a member of an Independent Church, as clearly appears from Dr. Calamy's statement; he is known to have been officially engaged in the Savoy Meeting of the Independent Ministers, nor have we any account of his change of sentiment farther than that the church over which he was pastor, in the latter period of his life, was of the Presbyterian order.

Mr. Wilson has very satisfactorily adduced his evidence on the point in question, by quotations from the works of many of the most eminent Presbyterians of the period between the Revolution and the death of Queen Anne. The extracts from Charles Owen, Shower, Nathaniel Taylor, and Bush, are particularly interesting; and we heartily embrace this opportunity of thanking the excellent author for thus bringing to the notice of our brethren the names and writings of men who were truly an honour to our cause, but whose writings we have suffered to become obsolete and even unknown, though replete with good sense and substantial divinity. The ground which is defended in the latter part of the tract is thus stated:

"1. They required a confession of faith from parents, previously to admitting their children to baptism, and from adults previously to their being received among the number of communicants at the Lord's Supper, and asserted the

right of their churches to excommunicate heretical members.

"2. They used the Assembly's Shorter Catechism in the religious instruction of their children.

"3. The ministers invariably required a formal profession of faith from candidates for the ministerial office, previously to their being admitted into it by the solemn rite of ordination; and their congregations not only claimed, but in several cases exercised, the right of dismissing their ministers for embracing erroneous opinions on what were deemed fundamental points of doctrine."—p. 176.

These assertions are fully substantiated, and we may truly use the language of our author, that

"The reader needs not to be informed, after the copious extracts which have already been produced, that the Presbyterians were zealous maintainers of what they regarded as the great essential truths of the Christian system, in distinction from minor and less important points. Herein they were true followers of Baxter. While not disposed to retract the admission, that they were not rigid, severe, and punctilious in their demand of doctrinal orthodoxy, as measured by any human standard, I must positively deny that any evidence can be produced to show, that during the period in question they were *latitudinarian*. Their Calvinism, I grant, was moderate Calvinism; like Baxter and Calamy, they 'held the articles of the Synod of Dort to contain sound and moderate doctrine;' in short, to borrow an expression from the will of Dr. Daniel Williams, they were at once '*orthodox and moderate*.' They were ready earnestly to contend for what they regarded as the substance of Christianity,—those great fundamental verities which constitute the essence of the Christian system,—its peculiar distinguishing doctrines and principles; but to human terms employed in the explication of these doctrines, they were not disposed to demand full assent and consent. They were not such as Baxter calls '*over-orthodox*;' 'they dared not (to adopt the words of Dr. Calamy) urge those who sat under their ministry to believe any thing necessary to salvation, but what can be proved and confirmed from Scripture;' but equally, if not still farther remote, were they from that mis-called charity, that false and spurious liberality, which regards with equal complacency 'all differences of doctrine, provided only they be conscientious.'"—pp. 152, 153.

Our excellent friend has acquitted himself well. We have observed some instances of loose and inelegant composition, which we hope, in the case of another edition, will be altered. On the whole, the tract is decidedly a valuable depository of the sentiments of the ancient Presbyterians on the very important points under litigation, and is written in that spirit of candour and gentlemanly forbearance which does Mr. Wilson great credit, and which we should hope will operate to the conviction of

his antagonists. Let them be satisfied with being themselves Socinians, if they can bring their minds to that cold, and, as it appears to us, unscriptural system; but in the name of common truth, let them avoid the attempt to implicate the Presbyterian body of the period to which we allude, in any participation with that error. Their own unhappy secession only proves them, in the opinion of the orthodox, erroneous: the present unhallowed attempt, if persevered in, will evidence them to be dishonest.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Christian Freedom: chiefly taken from Bolton's "True Bounds." By the Author of "Three Years in Italy," "Georgiana," &c. Post 8vo. pp. 175. London: Seeley, 1835.

THE author of the "True Bounds" is not the same person with the Bolton whose name is met with in all our works of religious bibliography. Robert Bolton was an Oxford man and a country clergyman. Samuel Bolton was of Cambridge, and held the living of St. Martin's, Ludgate. He was one of the Assembly of Divines, and highly esteemed for his learning and practical strain of preaching. He was Master also of Christ's College, Cambridge, which he governed wisely till his death in 1654. He was buried in his parish church of Ludgate, with every token of respect, amidst the lamentations of the London clergy of the time. Robert Bolton is much more known by his writings than Samuel.

The individual who has taken the work of Samuel Bolton in hand has made considerable alterations in the language, style, and, in some instances, has infused a meaning into an obscure passage. Much has been suppressed, and not a little added. The tiresome repetitions, and quaint and obsolete phrases of the olden time have

been omitted, in deference to those who prefer modern style and modern language to the verbose diction of former times. The work is divided into chapters, the arrangement and heading of which do not lead us to expect the *lucidus ordo* in perfection. The first chapter has the same heading with the eighth; and the last chapter but one is on the natural state of man as a slave to sin. We extract a passage by way of specimen, on the law as a rule of life.

"If ever the law was a rule of walking, it is so still. This is clear; either it is still so, or we must show some time when it was abrogated. But no such period can be specified. Not by Christ or his Apostles, therefore not in the time of the Gospel. If Christ and his Apostles did enjoin the things which the law enjoined, and forbid and condemn the things which the law condemned, then, doubtless, they did not abrogate, but strengthen and confirm the law. 'He that breaketh the least of these commandments and teacheth men so, shall be least in the kingdom of heaven; but he that shall observe and teach them, shall be called (not a legal preacher,) but great in the kingdom of heaven.' Doubtless, if it had been the intention of our Lord to have abolished the law, he would have made that known, or, at least, have suffered it to die a natural death, rather than have revived,

and vindicated, and purified it from the glosses of the Pharisees.

"It has been said, the flesh, not the spirit, is in subjection to the law, that that which is unregenerate is bound to obey, but the regenerate is free, which opinion has opened a dangerous gap to licentiousness, and given loose to such doctrines as those of David George and the Valentinians. It has also been said, that the law, though a rule, does not bind us to obedience. If that be so, of what use is it? But the law is a binding rule to Christians as Christians, not as men merely, although the transgression of the commandment can no more bring condemnation on the Christian, than his obedience can procure his justification, yet he is bound to leave undone that which is displeasing to God, and to do that which is pleasing (to Him.) The Apostles used the authority of the law in provoking believers to love and good works. 'Children obey your parents in the Lord, for this is right; honour your father and mother, for this, &c.'"

Sunday School Usefulness exemplified in the Life and Character of Thomas Dutton, late Sabbath School Teacher in the School connected with Rusholme Road Chapel, Manchester. By T. S. Ellerby. London: Ward.

THIS little work is written by the author of the deeply interesting "Memoir of Felix Neff," and is truly an exemplification of the usefulness of Sunday Schools. Thomas Dutton, it appears, was the son of parents occupying a rather low station in society, but who, at the age of twelve, attracted the attention of Mr. Samuel Fletcher, of Manchester, by whom he was employed during the remaining part of his life. It was at a Sunday school, and through the instrumentality of a pious teacher, that he was first made acquainted with his real character as a sinner before God. From that time he became zealous and active, not merely in what related immediately to religion and Sunday school teaching, but also in connexion with a temperance society, and the Manchester Mechanics' Institution. To more than one of these associations

he was the assistant Secretary, whilst, in the concerns of the last-mentioned, he frequently took an active and useful part. The closing scene of his life was that of a humble yet happy believer in the Lord Jesus Christ.

Upon the whole, we think that this Short Memoir is very aptly called an exemplification of Sunday school usefulness; and we are of opinion, that there are few books of its size better adapted for presents to the pupils of our Sabbath schools.

Life of Bishop Heber. By Thomas Taylor, Author of the Life of Cowper. 1 vol. post 8vo. 8s.

WE congratulate Mr. Taylor on his appearance a second time, in the interesting walks of biographical literature. The Life of Heber is a worthy companion to the Life of Cowper: it eulogizes the genius, describes the character, narrates the history and travels of the late delightful poet, amiable Christian, and indefatigable Lord Bishop. From the variety and abundance of the materials supplied to his hand, and which, in different forms, have been already published, Mr. Taylor has had less opportunity of displaying his own original powers as a biographer than in his former work: but his faculty of analysis, his ready tact in seizing the most interesting points of the bishop's life, and his sound judgment in avoiding, both in quotation and remark, what might have given offence to some classes of his religious readers, are admirably displayed in this abridged and elegant memoir. He had a difficult and delicate task to perform, so as to secure universal support, and he has executed it with ingenuity and success.

We are glad to learn that the volume is already in its second edition, and we feel assured that successive editions will be required as its merits become known. We shall feel happy if our cordial recommendation of so interesting and elegant a volume shall have the effect of increasing its circulation among our readers and friends.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ANNIVERSARY OF THE WELSH CONGREGATIONAL UNION.

A General Meeting of Delegates from the Welsh Congregational Churches was held at Llandovery, on the 27th, 28th, and 29th of May; at which the reports of the Deputation, who had visited England on behalf of the Chapel Fund, were received. They had collected in London, including £9. 14s. sent to the Rev. D. Morgan, by the Rev. A. Tidman, £1188. 13s. 3½d.; Brighton, £62. 13s.; Lewes, £26. 4s.; Witham, £9. 11s. 3d.; Halstead, £3; Croydon, £4; Colchester, £8. 15s.; Chelmsford, £9. 1s.; Kingston, £3. 19s. 6d.; Guildford, £8. 10s.; Farnham, £3. 1s. 6d.; Crondall, £1. 7s. 6d.; Odiham, £2; Basingstoke, £3. 15s. 6d.; Ryde, £3. 9s.; Newport, Isle of Wight, £20. 15s.; West Cowes, £3. 5s.; East Cowes, £5. 8s.; Petersfield, £3. 3s.; Bristol, £67. 16s. 6d.; Melksham, £2. 19s.; Holt, £1. 1s. 6d.; Westbury, £1. 7s. 6d.; Frome, £13. 10s.; Southampton, £15. 15s. 6d.; Romsey, £3. 6s.; Lymington, £1. 10s. 6d.; Christchurch, £19. 6s.; Ringwood, £2. 19s. 8d.; Charford, £1. 2s.; Abergavenny, £9; Monmouth, £5; Chepstow, £1. 7s. 6d.; Newport, £15. 8s. 3d.; Taunton, £12. 1s.; Wellington, £5. 8s. 6d.; Ottery, £4. 12s.; Honiton, £2. 10s.; Sidmouth, £4. 12s. 6d.; Exmouth, £6; Exeter, £12. 2s. 6d.; Teignmouth, £5. 10s.; Newton Abbot, £1. 7s. 6d.; Ashburton, £1. 5s.; Torquay, £1. 14s.; Paignton, £2. 13s.; Dartmoor, £4. 15s.; Totness, £4. 5s.; Kingsbridge, £3. 6s. 6d.; Plymouth and Devonport, £19. 9s.; Tavistock, £7. 9s. 6d.; Charmouth, £1. 14s. 6d.; Bridport, £6. 2s.; Weymouth, £7. 15s.; Poole, £19. 8s.; Blandford, £6. 5s.; Wareham, £7. 11s. 11d.; Swanage, £3. 8s. 11d.; Sherborne, £13. 2s. 6d.; Yeovil, £4. 7s. 6d.; South Petherton, £3. 12s.; Wells, £3; Warminster, £1. 11s.; Salisbury, £5. 0s. 6d.; Westbury, £7. 1s. 6d.; Trowbridge, £1. 7s. 6d.; Bradford, £1. 5s.; Bath, £22. 8s.; Charfield, £1.; sent

from Bristol, £4. 10s.; Birmingham, including £11. 15s. from Erdington, £209. 7s. 6d.; West Bromwich, £20. 2s. 2d.; Kidderminster, £7. 12s.; Worcester, £27; Dudley, £20; Wolverhampton, £8. 10s.; Potteries, £8. 19s. 6d.; Uttoxeter, £7.; Abbot's Bromley, £2.; Armitage, £3. 10s.; Rugeley, £1. 7s. 6d.; Litchfield, £4. 1s.; Market Harborough, £6. 1s.; Nottingham, £6. 17s. 6d.; Leamington, £15. 17s. 6d.; Stratford-on-Avon, £7. 8s. 6d.; Shrewsbury, £31; Leeds, £64. 6s.; Bradford, £27. 14s. 6d.; Halifax, £26. 8s. 6d.; Huddersfield, £76. 1s.; Cleckheaton, £9. 15s. 6d.; Sheffield, £44. 4s. 6d.; Attercliffe, £8. 2s.; Rotherham, £8; Hull, £44. 8s. 6d.; Willesden, £7. 10s.; Thorton, £2. 15s.; Morley, £4; Dewsbury, £34. 13s.; Hopton, £5. 5s.; Heckmondwike, £3. 10s.; received from Otley, £5.; from Scarborough, £6. 12s.—Edinburgh, £51. 9s.; Glasgow, £40. 11s. 1½d.; Dundee, £16. 8s. 6d.; Aberdeen, £18. 3s.; Montrose, £6. 12s. 1d.; Perth, £12. 14s. 4d.; Arbroath, £2; Paisley, £1. 15s.—Dublin, £50. 5s. 6d.; Newry, £9.; Belfast, £14. 0s. 6d.; smaller sums, £7. 19s. 6d.; which, in addition to upwards of £19,000 subscribed at home, made a total of nearly £22,000. The kind liberality of friends in England had a delightful effect on the meeting, and will be long remembered by the churches in Wales. After the fund in hand had been distributed, the following resolutions were unanimously adopted.—1. That all County or District Associations be considered as branches of the General Union. 2. That in every county its minister, and a lay delegate from each church, be a Committee—seven to form a quorum. 3. That the County Committees be authorized to adopt such plans for the liquidation of their remaining debts as may best suit their respective districts. 4. That henceforth no chapel be built or enlarged without the sanction of a Committee. 5. That in case any County Association consent to assist another, all communications on the subject

be made through their respective Secretaries. 6. That the congregations still in debt be affectionately urged to continue their exertions until their burdens be removed. 7. That as assistance has been promised from quarters not yet visited, arrangements be made for applying in such places as soon as may be convenient. 8. That another distribution be made at the next general meeting. 9. That as several congregations and friends in England have kindly expressed their readiness to lend "further help in urgent cases, sanctioned by the Union," no application ought to be made in future but by a deputation at a general meeting. 10. That the Anniversaries of the Union be held about May in North and South Wales alternately—the next at Llanbrynmair—a delegate from each county to attend—the Rev. Samuel Roberts, Llanbrynmair, Montgomeryshire, Secretary. 11. That this meeting regards the case of the English congregation in Castle Street, Swansea, though not in the Union, as one of great importance and urgency.

On behalf of the meeting,

W. WILLIAMS, *Wern,*
Chairman.

CONGREGATIONAL SCHOOL,
LEWISHAM, KENT.

We are happy to learn, that the subscribers to this invaluable Institution, at the last half-yearly meeting, adopted the following resolution, which we doubt not will be approved by the public, and be very acceptable to many of our ministers.

"That in addition to the children elected at the half-yearly general meeting by the Subscribers, the Committee shall have the power, from time to time, to receive into the School, at their discretion, such other children as may be eligible by Rule XIII." (i. e. the sons of ministers of the denomination usually called Congregational or Independent, and of deceased ministers of that denomination.) "on the payment of £15 per annum by the parents or friends of such children towards the expenses of their board and education."

NORTHERN CONGREGATIONAL
SCHOOL.

The Fourth Anniversary of the Northern Congregational School will be held on Wednesday, July 1st, when the pupils will be examined in the several branches of education to which their attention has been directed, and will receive prizes according to their respective progress and improvement during the past year.

The vacation, of which there is only one in each year, will terminate on Wednesday, August 12th, when the pupils are expected to return, and the duties of the school will be resumed.

The sons of Ministers of the Independent denomination, and of Missionaries, are eligible to this Institution. The age of admission is from eight to sixteen years. There are already several sons of missionaries in the school, and application has been made in behalf of others, who will be received after the vacation. In order to afford these advantages, it is necessary that the subscriptions should be increased, and the Committee request the contributions of the affluent and generous friends of Christian Missionaries and Ministers to enable them to continue and to extend the obvious and acknowledged benefits of such an education as is given at Silcoates; they are encouraged by the success with which their past exertions have been crowned, and they entertain a confident hope, that through the Divine favour the Northern Congregational School will prove eminently useful to the churches of Christ, and to the cause of genuine piety in our own country and throughout the world. Further particulars may be learned from the Principal, the Rev. Ebenezer Miller, A. M., Silcoates House, near Wakefield; the Treasurer, George Rawson, Esq.; or the Secretary, the Rev. T. Scales, Leeds.

WHITE ROW CHAPEL, SPITALFIELDS.

On Thursday evening, May 28th, a meeting of the church and congregation was held to determine what steps to take in consequence of the approaching expiration of the chapel lease. Thomas Wilson, Esq. presided on the occasion. After the praises of God had been sung, and divine guidance sought in prayer,

the officers of the church intimated to the meeting that the lease of the sanctuary would expire in March 1837; that the present rate of £16 per annum for ground rent would then cease, and that a renewal of the lease could not be obtained under £100 per annum, or at the utmost a small diminution of that sum. The Chairman, the Rev. H. Townley, the Pastor, the Rev. J. Clayton, junior, the Deacons, and other friends, addressed the meeting, and were all of one opinion, that considering the very disadvantageous situation of the chapel, and the very heavy burthen that such an augmented rental would lay upon the flock, it would be much preferable, if possible, to build a new chapel in some adjacent and eligible spot. This sentiment was approved of without one dissentient voice, and a resolution was unanimously passed that a subscription be forthwith entered into, and a Committee appointed with a view to the accomplishment of the object. The Chairman, with his usual liberality, subscribed £100. Three other friends did the same, minor sums were also generously contributed. The total amounting to nearly £700. Glory was given to God for the spirit of unanimity and liberality which had characterized the meeting, and after cordially thanking the Chairman for his valuable assistance, the meeting separated, much cheered by their pleasing prospects.

NEW CONGREGATIONAL CHAPEL,
RICHMOND, YORKSHIRE.

Within the last ten or twelve years, successful attempts have been made by Evangelical Dissenters to awaken more attention to the concerns of religion, and to establish a congregation among the inhabitants of Richmond, Yorkshire. It was soon perceived, that a room in an inn, the best accommodation which could be obtained for several years, was any thing but suitable to facilitate their progress in collecting an audience, and that the erection of a commodious chapel was indispensably necessary to secure their ulterior objects. Various disappointments respecting a site for the intended edifice exercised their minds till last year, when premises were pur-

chased for £435, in a convenient situation, and vested in trust. Two of the cottages have been pulled down, and a neat chapel, with a large Sunday School, erected. The Right Hon. Lord Dundas, who resides in the neighbourhood, *voluntarily* gave the stones for the building; and about the sum of £350 has been presented by friends at Richmond, and in other places, towards the expenditure.

The chapel was opened on May 5th, when three excellent sermons were preached on the occasion by the Rev. John Ely, of Leeds, and the Rev. A. Jack, of North Shields, Messrs. Jackson, Blair, Harrison, Thomson, and Willetts engaging in the devotional parts of the service. The seats were all occupied in the evening, and the audience appeared deeply interested and impressed by the solemnities of the day.

Richmond contains about 4000 inhabitants, and perhaps was, previously to this erection, the only market town of equal population, in the whole County of York, where there was no regular ministry of the Congregational order. The cause was taken up by "the Durham and Northumberland Association of Independent Churches and Ministers," and "a Branch of the Home Missionary Society for the West Riding of Yorkshire." Under their patronage the Rev. William Willetts, late of the Independent Academy at Blackburn, has been labouring here, and in the vicinity, for upwards of two years, with the increasing attachment of the people, and some instances of sound conversion.

The two Churches and Methodist Chapel do not probably contain more than 1500 sittings; the contributions of the inhabitants to "the British and Foreign Bible Society," from its foundation, amount to less than £50, and to "the Church Missionary Society," from its commencement, do not make £100. It would seem, therefore, that the place was "inadequately supplied with evangelical instruction by other denominations, and below mediocrity in moral feeling toward the general principles of the Gospel." A few months ago, however, placards were posted in the streets, signed, M. A. GATHERCOLE, declaring these state-

ments, made in a small circular for the purpose of introducing the case to our congregations, "an unwarranted attack upon the Rector and the Clergy of the town of Richmond, and a libel on a whole town." Many will probably think otherwise than this notable controversialist, and regard an object not less worthy of their faith and countenance, which has occasioned fresh proofs of vituperation against Dissenters.

ORDINATIONS.

The recognition of the Rev. James Drummond, as co-pastor with the Rev. Thomas Williams, over the church and congregation assembling at Queen Street Meeting, Ratchiff, took place on Wednesday, the 20th May. The Rev. Charles Hyatt, jun. commenced the services of the day, by reading suitable portions of divine truth, and engaging in solemn prayer; the Rev. Henry Wilkes, of Edinburgh, preached the introductory discourse from Acts ix. 31; the Rev. John Arundel asked the usual questions; and after satisfactory answers were given, he implored the divine blessing to rest upon the union thus publicly recognized; the Rev. Dr. Burder gave an affectionate charge to the pastor from Ezra vii. 10; and the Rev. Dr. Henderson addressed an interesting and excellent discourse to the people from Matt. x. 41. The concluding prayer was offered by the Rev. Thos. Williams, who has ministered to that church more than fifty years. Various other ministers were present.

June 17. Mr. Thomas Rees, from Highbury College, was ordained over a new formed church at Reigate, Surrey. Mr. Smith, of Bletchingly, commenced

the service; Mr. Harris, of Epsom, explained the nature of a church of Christ; Mr. Varty, of Mitcham, asked the questions; Mr. Henry, of Tooting, offered the ordination prayer; Dr. Henderson, gave the charge, and Mr. Stratten, of London, addressed the congregation, and concluded.

The change now so happily effected in this town is to be attributed, by the blessing of God, on the persevering labours of the Students in Hoxton and Highbury College. They went, weekly, many years, under great disadvantages, but were at last encouraged by the erection of a new chapel. Since the opening, in 1833, a great change has taken place, for not only are many of the respectable inhabitants inclined to attend, but also many persons from the surrounding hamlets, where Mr. Rees continues to preach on Sabbath afternoons, and on week evenings.

NOTICE

The forty-third annual meeting of the Kent Association of Congregational Ministers and Churches will (D. V.) be held in the Rev. Messrs. Gurteen and Creswell's chapel, Canterbury, on Tuesday and Wednesday, July 7th and 8th. The Rev. J. Phillips, of Staplehurst, will preach on Tuesday evening; the Rev. John Adey, of Ramsgate, on Wednesday morning. The Meeting for business will be held on Wednesday afternoon. The annual meeting of the Kent Union Society for the relief of aged and infirm Ministers and Ministers' Widows and Orphans, will be held as usual, on Tuesday afternoon, and the County Auxiliary Missionary Meeting on Wednesday evening.

MISCELLANEOUS INTELLIGENCE.

CORRESPONDENCE BETWEEN THE CHURCHES OF GENEVA AND SCOTLAND.

We copy the following letters from the *Patriot*. They are too interesting to be omitted.

"The following is a translation of the invitation received from the venerable company of pastors of the Reformed

N. S. NO. 127.

Church of Geneva, acquainting the General Assembly that they intended to celebrate, for the third time, the centenary of the Reformation, which was to take place on the 23d of August next, on which occasion they invited the Church of Scotland to unite their prayers with them, and if convenient, to send a deputation to join them in celebrating the festival.

3 M

"To the Moderator and Members of the General Assembly of the Reformed Church of Scotland.

"Geneva, 31st Dec. 1834.

"Gentlemen, and most honoured Brethren in Christ Jesus our Lord.

"The Reformed Church of Geneva is about to celebrate, for the third time, the remembrance of the memorable days in which, abandoning darkness for light, she proclaimed religious liberty. You know how the happy Reformation, solemnly recognised by her in August, 1535, has been for Geneva an abundant source of blessings; and you can imagine with what devout emotion the hearts of the Genevese are filled at the approach of this new jubilee. You will sympathize with us in that emotion, our dear brethren—you who also have obtained a share in this immense benefit—your prayers will be united with ours, and in thought transporting yourselves with us to those times of deliverance in which God visited his Church, you will implore for the whole of that Church the effects of his powerful protection now and for ever. We particularly request the fellowship of your prayers on Sunday, the 23d August 1835, the day on which all the Protestant Reformed Christians of our Canton purpose to unite their voices in hymns of gratitude to their God and Saviour. It will be gratifying to us to think that on that solemn day our brethren are rejoicing in our joy, and are mingling their souls with ours in the same feeling of gratitude.

"Our wishes extend still farther. Sirs and very dear Brethren, and we have to add to the request now made, our desire to receive at the time above mentioned the visit of some of your clergy. They will be welcomed by us; and we request you to offer to them our invitation on the part of the Venerable Company of the Pastors of Geneva, and of the Committee appointed by it to preside at the festival of the Jubilee. It would be extremely agreeable to us, that, in compliance with this invitation, the Reformed Church of Scotland would consent to send to us deputies appointed by them to represent them at this festival. Their presence amongst us would appear to us a precious means of strengthening those ties of brotherhood which we desire to render more and more intimate with the Scottish clergy.

"Be pleased, Sirs and very honoured Brethren, to receive the expression of

our fraternal feelings, and our sincere attachment in Jesus Christ our Lord.

(Signed)

"PH. BASSETT.

"Moderator of the Company of the Pastors of Geneva, and President of the Committee of Jubilee.

"JAS. CHOISY, Secretary.

"P. S. We request you to inform us promptly, and at least before the 2d of June, of the names of your deputies, and, if possible, of other persons who may purpose to join the deputation, in order that we may immediately transmit to them the necessary instructions respecting the day on which they ought to arrive at Geneva, and the place where they shall be received on their arrival."

Reply of the General Assembly to the Pastors of the Church at Geneva:

"To the Moderator and other Members of the Venerable Company of Pastors at Geneva.

"Reverend Sirs,—The Moderator of the late General Assembly laid before us this day your letter of the 31st of December, 1834, in which you communicated to us the interesting intelligence that the Reformed Church of Geneva is about to celebrate, for the third time, the centenary of the Reformation from Popery, and invite us, on Sabbath, the 23d day of August, to unite our prayers with yours for the blessing of God upon the Protestant Church.

"We have observed, with the deepest sorrow, the wide dissemination of Neologian, Socinian, and infidel tenets and opinions among the Reformed Protestant Churches of the Continent, and have learned, with extreme regret, that Geneva, to which all Europe owes so much, and which is endeared to Scotland in particular by many pleasing associations, has not escaped the almost universal contagion; and that the religious liberty which the undaunted Reformers of the sixteenth and seventeenth centuries achieved, has, in many of the Reformed Churches, been abused, as if it permitted men to cast off the restraints of the Divine authority, and to reject the infallible and immutable oracles of the living God.

"The announcement contained in your letter, together with the information we have received from Christian friends, who have lately visited your country, encourage us to believe that pure and uncorrupted Christianity is already about to revive in your canton, and in the other Protestant cantons of Switzerland, and that, under the divine blessing, and through the abundant effusion of the Holy Spirit, the day is not far distant when Christ shall be preached in all

your Churches, that he is the Son of God; when the absurdities of the Neologian, and the fatal soul-destroying doctrines of the Socinian and Pelagian heresies shall flee away; and when a pure and truly rational, because a scriptural, Christianity shall be taught in all your schools of theology, and proclaimed in every pulpit in Switzerland. We will not for one moment suppose that the Reformed Church of Geneva purpose to celebrate the centenary of the Reformation without recognizing, with devout and grateful emotion, the unspeakable benefits resulting from that auspicious event, and the precious doctrines in defence of which the fathers of the Reformation hazarded their lives, and many of their disciples submitted to imprisonment, and exile, and death. We regard the approaching festival at Geneva, as a token for good. We pray that the spirit of Luther, and Farel, and Calvin, and, will you give us leave to add, of Knox, may be felt at all your meetings, and by all the members of your assemblies, on that solemn and interesting occasion; and that the fruit of your conferences, and fellowship, and prayers, may be to increase your interest and that of your flocks in the distinguishing doctrine of the Protestant creed—Luther's *articulus stantis vel cadentis Ecclesie* the doctrine of justification by faith in the Son of God.

"We return you our sincere thanks for the respect which you have shown to the Church of Scotland, in sending to us a copy of your Resolutions, and inviting us to send a deputation to Geneva. We regret that it is not in our power to comply with the invitation, but beg leave to assure you of an interest in our prayers.

"Signed in our name and presence, and by our authority,

"W. A. THOMSON, Mod."

THE IRISH REGIUM DONUM.

[We transcribe the following instructive article from the third number of a valuable little periodical, published at Belfast, entitled, "*The Christian Liberator*," and designed to advocate the emancipation of churches from secular control. Such a work is much wanted every where, but especially in Ireland, which seems to have been as much distinguished by ecclesiastical as political jobbing. We shall have occasion to quote from this Magazine again.]"

"The Presbyterian Church in Ireland is divided into several sections. We have the Synod of Ulster—the Presbyterian

Secession Synod—the Remonstrant Synod—the Synod of Munster—the Presbyterian of Antrim—the Reformed Presbyterian Synod, usually called Covenanters—and a small section called the Primitive Seceding Presbytery. The Reformed Presbyterians and the Primitive Seceders support the ministry and ordinances exclusively by means of voluntary contributions; but the other sections of the Presbyterian church receive partial support for their ministers from the Government. A sum amounting at present to almost twenty-five thousand pounds sterling is annually granted for their support by a vote of the House of Commons. This sum is distributed in unequal shares among the ministers,—some receiving fifty pounds, some seventy-five pounds, and some one hundred pounds per annum. It is usually called *Regium Donum*. This name, however is a misnomer. It is not a gift of the king. It is derived from the national funds, and is therefore paid by the nation.

"An opinion extensively prevails that this pension was granted to Presbyterian ministers in lieu of tithes. This opinion is erroneous; for Presbyterian ministers, as such, never enjoyed any share in Irish tithes. When they came to this country in the beginning of the seventeenth century, they found the province of Ulster,—the chief seat of the rebellions which occurred in the latter years of the reign of Elizabeth,—reduced to a state of poverty and wretchedness. The people were wandering 'like sheep without a shepherd.' Efforts had been made to induce ministers from England to settle in this province; but they had so much repose and so many comforts in the land of their nativity, that few were induced to emigrate; and the few who did venture to come, soon returned to their comfortable home. Henry Leslie, the noted bishop of Down and Connor, thus describes the religious destitution of Ulster about this time: 'In many places there is no minister at all; in many places a minister as good as none, even a dumb dog that cannot bark, an idle shepherd who is not apt to teach, nor able to confute. In other places, a lewd and scandalous minister, whose not gospel-like behaviour is a stumbling block to them that are without.' Such was the state of Ulster when Presbyterian ministers reached our shores. To their persons and ministry the people seem to have become speedily attached. This attachment may have been partially caused by a feeling of nationality; for not only the ministers, but many of the people among whom they laboured, were emigrants from Scotland. But it originated

* It is sold by Dinwiddie, Price 2d.

principally in a higher and holier feeling; for these ministers were orthodox in doctrine, laborious in their efforts, and exemplary in their lives. Many parishes were vacant—the bishops could procure few Episcopal ministers to supply them—the labours of the Presbyterian ministers from Scotland were highly acceptable, and hence it occurred, that *they* might be induced to labour in vacant parishes. But there were difficulties in the way,—the ministers were strongly attached to the Presbyterian polity; many of them had left their father-land rather than sanction the introduction of prelatic forms, and they could not be expected to abandon their denominational peculiarities, especially as these involved certain great and fundamental principles. A compromise was suggested. The bishops consented to waive the enforcement of a rigid conformity to prelatic requirements,* provided the ministers would relax in their rigid adherence to Presbyterian forms. This proposal was favourably received, and thus the matter was amicably arranged. Hence we find ministers who had held parishes in Scotland, and must therefore have received presbyterial ordination, consenting to submit to episcopal ordination in Ireland, and thus recognizing episcopal jurisdiction. Hence, too, we find that the bishops retained the undoubted right of suspending these ministers at pleasure; thus placing it beyond a doubt, that, in entering on benefices, these ministers consented to conform to the standing order, not indeed perfectly, but as far as the said bishops were pleased to require.

"We do not intend to inquire,—for it is foreign to our purpose,—whether, under existing circumstances, these ministers were justified in yielding this pliant conformity to the high behest of prelatic authority. We refer to these circumstances merely because they establish this position,—that Presbyterian ministers, *as such*, never had a legal claim to the tithes, then and now in the exclusive possession of the episcopal establishment; that while they received them, they were conforming ministers, and that the bishops had a legal right to induct to these benefices such ministers as were prepared *fully* to conform to the rites and rules of the church established by law. In this view have the civil powers regarded *regium donum*. Instead of granting it as a remuneration for the loss

of tithes, former sovereigns have given it during their royal *'will and pleasure'*; and now being annually voted among the various items of the Irish estimates, it may not only be discussed, but may at any time be entirely withheld.

"The origin of this pension is curious and interesting. During the Protectorate of Cromwell a pension of one hundred pounds each was enjoyed by at least some of the Presbyterians in Ulster; but as the undoubted loyalty of writers of that persuasion will not permit them to call this grant a *REGIUM DONUM*, and as they do not refer to this as the origin of the present impost, we need not inquire when it was given, or why it ceased. The present system originated during the reign of Charles II. in the year 1672. We may refer to the circumstances connected with the grant, because they prove, that, whatever may have been the motives of the receivers, the donor was actuated by those *political* considerations which usually direct the public conduct of crowned heads. A conspiracy against the Irish department of the king's government was discovered; and the discovery led to a suspicion that some ministers and influential members of the Presbyterian body were implicated in the plot. Sir Arthur Forbes was dispatched by the King's representative to inquire into the matter. From this period, he seems to have felt the great importance of attaching the ministers of Ulster as much as possible to the existing government. He was a wily courtier, and, like Sir Robert Walpole of a later age, knew well the passions which usually predominate in the human heart. He therefore suggested to his royal master, the propriety of granting an annual pension to the Presbyterian ministers. Charles saw the expediency of acting on this suggestion, and having just then six hundred pounds to spare of the revenue of Ireland, generously proposed to allocate this sum to the above purpose. Sir Arthur returned from his conference with the King, summoned four ministers to meet him in Dublin, and communicated the pleasing intelligence that his Majesty had, of his 'own mere notion,' granted a pension of six hundred pounds per annum. What may have passed in this interview we know not; we know only the result;—the ministers received, under the head of 'secret service money,' the above sum as an annual pension. Towards the close of his career, the King gave himself to French counsels; the Presbyterian ministers lost the favour of the court; and the 'secret service money' was withdrawn. It was not restored during the short and eventful reign of James II.

* Thus, for instance, the bishops consented to be associated with Presbyterians in ordaining ministers.

When William of 'glorious and immortal memory' arrived, the ministers who had nobly resisted the unjust and arbitrary measures of the infatuated James, rallied round his standard, and proclaimed allegiance to his throne. Their loyalty was duly rewarded. William issued from his court at Hillsborough, near Belfast, his royal letter, in which he says, 'being assured of the peaceable and dutiful temper of our said subjects (the Presbyterian ministers) and sensible of the losses they had sustained, and their constant labour to unite the hearts of others in zeal and loyalty towards us, we do hereby, out of our royal bounty, give and grant unto them the sum of £1200 per annum, to be paid in quarterly payments.' This order was addressed to the collector of the port of Belfast, and he was required to pay the above sum from the revenues of that port. That this grant was made merely during the royal pleasure—that ministers had no 'vested right' in it—is evident from this, that it ceased at the time of the King's demise. Hence we find the trustees petitioning Queen Anne for a renewal of the grant, and, stating explicitly that it had 'become void by the demise' of her illustrious predecessor. The petition was favourably received; letters patent were issued, dated 23d of December, 1702, renewing the grant; but on terms which connected the ministers more closely with the government, for the money was granted 'upon trust, nevertheless, that the money which shall be received thereupon from time to time shall be distributed amongst the said Presbyterian ministers, or such of them, and in such proportions as shall be appointed from time to time, in lists to be approved of, and signed by our lieutenant deputy, or other chief governor or governors of our said kingdom of Ireland for the time being.'

"An augmentation of £800 per annum was made by George I. as an acknowledgment of the kind offices of Presbyterian ministers in strengthening the Hanoverian succession. This sum was divided in equal shares between the ministers of the Synod of Ulster and those of the southern association, or, as it is now called, the Synod of Munster. In 1784, an addition of £1000 per annum was made by George III. 'to be distributed among such of the nonconforming ministers as the lord-lieutenant, or other chief governor or governors for the time being, shall find necessary for his Majesty's service and the good of the Kingdom.' The sum of £5000 was asked and expected on this occasion. But through the influence of a nobleman whom the Presbyterians had opposed in

a northern election, only £1000 was obtained: he procured, however, the sum of £500 per annum for the Seceding ministers. In 1792, an additional grant was obtained through the powerful influence of the late Lord Charlemont. It amounted to £5000, was given nearly on the same terms as the former, and was divided among the Synod of Ulster, the Seceders, the southern association, and the minister of the French church, Dublin.

"The close of the last century was marked by the occurrence of disastrous events in Ireland. The province of Ulster was deeply implicated in these events, and immediately after the rebellion of 1798, the attention of the government seems to have been specially fixed on a province so important in itself, and so influential on the other provinces of the land. Aware of the importance of attaching the Presbyterians of Ulster to a government from which, as recent events had proved, many of them were alienated, and of the necessity, for this end, of securing the influence and co-operation of their religious teachers, the Government entered on a negotiation with the ministers of that persuasion with a view to effect some change in the mode of dispensing this pension. Various circumstances retarded the progress of this negotiation, but in 1803 it was concluded. The following arrangement was proposed by the Government, and accepted by the ministers:—The congregations were divided into three classes, according to the number of families composing them, and the amount of stipend paid by them: the minister whose congregation paid the largest stipend was entitled to the largest share of Government allowance, and he whose income was smallest from his people, was entitled to the smallest share of the *Regium Donum*. The ministers in class I. received £100, those in class II. £75, and all in class III. £50 per annum. In the Synod of Ulster each class consisted of sixty-one ministers. These being all endowed, and the clerk and Government agent receiving salaries from the public purse, raised the grant to this one Synod in 1803 to the sum of £14,970 18s. 10d. In 1809 an arrangement substantially similar was made with the Seceding ministers. They were divided into three classes. Thirty-one ministers received £70, thirty £50, and thirty £40 per annum each. This arrangement led to a considerable increase in the grant to ministers of this Synod. One peculiarity in this new arrangement was, that by its provisions all controul over the distribution of the bounty was withdrawn from

the ministers, and vested in the Government. Until then ministers virtually exercised this control; not even the elders or lay representatives, though constituting an essential portion of the Synod, had any voice in this distribution; hence, when in 1801 an attempt was made to give the elders a share in the management, Government immediately interfered, and decided, 'that the administration of the fund called *Regium Donum*, should remain, as heretofore, under the exclusive direction of the ministers of the Synod.' But the arrangement of 1803 vested in the Government the right of granting or withdrawing a share in this bounty. Ecclesiastical courts may decide who shall be the minister of a particular congregation, but they cannot decide that he shall be favoured with any portion of the Government allowance. At his ordination or installation—as the case may be—he must appear before two magistrates and take the oath of allegiance, a certificate of this signed by two magistrates, accompanied with a memorial signed by the Moderator of the Synod, must be forwarded to Dublin Castle, and if the Lord Lieutenant approve, he is 'pleased to issue the necessary orders that he may be placed in the receipt of that portion of his Majesty's royal bounty allotted to the minister of the said congregation.' The pension when given, is enjoyed by the minister during good behaviour. By various additions since 1803, especially the sum of £2,400 per annum granted during the Irish Secretaryship of Mr. (now Lord) Stanley, the original grant of £600 has been raised to £25,000 per annum.

"The reader cannot fail to have noticed the evidence incidentally furnished in this sketch, of the political motives by which the secular powers appear to have been actuated, in originally granting, and subsequently augmenting this endowment. Charles I. gave it as 'secret service money;' William III. bestowed it for political services; George I. increased it in acknowledgment of benefits received; George III. gave it to such as were 'necessary, for his Majesty's service,' and, to complete the climax, Mr. Stanley is said to have reluctantly consented to an augmentation from his anxiety to secure the co-operation of Ulster in carrying his favourite Tithe Bill. That Government are not actuated by religious considerations in this matter, is evident, for of the five sections of the Presbyterian church which receive this allowance, three are openly and avowedly Unitarian; and the ministers, though liberally endowed by

Government, are zealously promulgating those doctrines, which the Athanasian creed of the Established church has denounced as dishonouring to God, and as ruinous to man! Hence, too, when an order was obtained from the Horse Guards, that Scotch regiments in Ireland should be permitted to attend the Presbyterian meeting-house, it was especially provided that they must listen to no man unless he was in the receipt of this allowance. In compliance with this order we have seen a regiment of brave Highlanders, whose ancestors had bled for the Covenanted-faith, marched in solemn sadness to a Presbyterian meeting-house, whose minister was lecturing against the doctrine of the Saviour's Godhead,—marched there, because he was paid by Government!

"The system by which bounty is obtained for new congregations, admits of abuse, and ought to be revised. It is necessary to furnish a list of the families composing the congregation, and of the amount of stipend paid by them. The Government ought to devise some means of ascertaining the accuracy of these lists. We are also of opinion that Government should be informed when any congregation ceases to exist, or when two endowments are drawn for a congregation with one pastor. We have reason to believe, that at this moment, for two congregations in the metropolis, each having one pastor, four endowments are drawn from the nation's purse! 'These things ought not to be.' An effort has been recently made by the leading Synod to obtain an equalization of bounty, by allowing to each minister in the body the annual sum of £100. Another Synod has already followed the good example, and as a matter of course, the other sections will follow with a similar application. Whether the Reformed Parliament will extend the system of supporting a sect at the expense of the community, time will show."

PECUNIARY CLAIM OF THE ESTABLISHED CHURCH OF SCOTLAND.

The General Assembly of the Presbyterian establishment in Scotland, together with the members of that kirk in various parts of North Britain, have presented petitions for endowing the various chapels of ease, which their ecclesiastical authorities have elevated to the dignity of parish churches.

The greatest possible exertions have been made to obtain petitions, both by the pulpit and the press, but they have not exceeded four hundred. The Dissenters and Voluntaries of Scotland have made a vigorous resistance, and about

80,000 signatures have been obtained to their various counter petitions.

We transcribe one sent by the congregation under the pastoral care of Dr. Wardlaw, of Glasgow, which includes the principal reasons against a parliamentary grant.

"That your Petitioners, deeply convinced of the contrariety between the principle of all civil Establishments of Christianity, or State endowments of religion, and the constitution and laws of the Kingdom of Jesus Christ, as laid down in his own Word, are conscientious Dissenters from what is by courtesy designated The Church of Scotland.

"That your Petitioners, having learned that Parochial and other Petitions are in course of being presented, or of preparation for being presented, to your Honourable House, from various parts of Scotland, praying for the appropriation of a portion of the public revenue for the endowment of unendowed, and for the erection and endowment of new Churches, in connexion with the Presbyterian Establishment, as well as for the extension of an educational system under its exclusive superintendence and controul; beg leave, respectfully but firmly, to deprecate compliance with the prayer of such Petitions, and to lay before your Honourable House the grounds of their opposition to it.

"That your Petitioners, desirous as they are to shun the charge of ostentation, feel it impossible to give a due impression of the reasonableness and force of their present remonstrance, without stating, that the large and commodious place of worship in which they assemble, was erected, with a little voluntary aid, at their own expense—and that the pecuniary amount raised in it, in the form of pew-rents, and of contributions by the Church and congregation, for maintaining the ministry and ordinances of the Gospel; for the payment of interest, and the liquidation of the principal of money borrowed upon the property; for the poor of their communion, whom they entirely and liberally support; for Sabbath evening and day Schools; for City Missionaries, educated for the ministry, and devoting themselves to the private and public instruction of the poor in destitute localities of their city; for the incidental expenses attending the labours of a gratuitous Christian instruction agency, consisting of upwards of thirty of their own number; for their proportion of the rent and expenses of a Chapel in the City besides their own, which, in conjunction with their brethren of another Congregational Church, they keep open for worship, of which the seats are in the

meantime free, and to which the poor are especially invited; for the preaching of the Gospel in the more thinly peopled districts, especially of the Highlands and Islands of Scotland, by the labours of Missionaries moving from place to place—the only way in which the inhabitants of those districts can be effectually reached; for foreign Missions; and for various other objects of general and Christian benevolence; has exceeded, on an average of the last three years, the sum of *seventeen hundred pounds per annum*.

"That in these circumstances, as well as on more general grounds, your Petitioners feel themselves authorised to remonstrate strongly against the grant in question; the application for which they cannot but regard as *ungenerous, unnecessary, unjust, and impolitic* :—

"**UNGENEROUS**—Inasmuch as, in violation of every principle of liberal-mindedness and Christian charity, it treats with an unceremonious and disdainful preterition all the accommodation for the worship of God throughout the country, provided by their Dissenting brethren; and inasmuch as it proceeds upon the assumption, as offensive and insulting as it is gratuitous, that a large proportion of those who do not attend on the ministrations of the Established Church are Dissenters, not from conviction, but from convenience,—not from want of will, but from want of room :—

"**UNNECESSARY**—Inasmuch as the building and endowing of places of worship does not provide for their being filled—without which they are built and endowed in vain; and the large number of unoccupied sittings in the existing places, especially of those sittings which are lowest in price, together with the fewness of such sittings actually taken by the poor in places recently erected, holds out to the Legislature no encouraging prospect of any real benefit from their expenditure; and inasmuch as, from extensive statistical inquiries, it has been ascertained, that, if the accommodation provided by Dissenters is to be taken into account (and your Petitioners feel the most perfect assurance that the Legislature of their country will be far above participating in the ecclesiastical illiberality by which it has been excluded) there actually exists, for the remainder of the population, a larger proportion of church accommodation than the law requires :—

"**UNJUST**—Inasmuch as it imposes a burden on the whole community, for the special benefit of a part, and on all religious sects for the maintenance and

aggrandizement of one; inasmuch as the one which it frees from personal expenditure is more able than any of the rest to provide its own accommodation, and support its own ministry, and therefore more flagrantly unrighteous than any of the rest would be, in seeking to transfer its burden to others;—and inasmuch as it lays upon Dissenters, who cheerfully defray the expenses of their own spiritual provision, and lays upon them for the sake of their wealthier fellow-citizens, the additional burden of their proportion, as members of the community, of whatever may be bestowed from their public Treasury:—

“**IMPOLITIC**—Inasmuch as, not only must every thing prove so that is ungenerous, unnecessary, and unjust, especially as it cannot fail to augment and perpetuate the party animosities of the country, already more than sufficiently strong; while there is nothing in the case that holds out the remotest likelihood of any compensation for such an evil in the increase of the religion and virtue of the community—an end as sincerely and earnestly desired by your Petitioners as it can be by any of their fellow-Christians in the church—but an end which they would humbly submit, is to be effected, not by the multiplication, to what extent soever, of buildings and endowments, but by a general, kindly, persevering aggression upon abounding ignorance, profaneness, and vice—an aggression, emanating from the voluntary benevolence, and pious zeal, of Churchmen alike and Dissenters, of Ministers and People.

“**May it, therefore, please your Lordships** to refuse compliance with the prayer of the Petitions in question—to consult the rights and interest of all classes of the community—and, in the spirit of a British Parliament, the spirit at once of impartial equity and sound policy, according to the terms of Holy Writ, to let *‘Every Man bear his own Burden.’* And your Petitioners will ever pray, &c.”

RESOLUTIONS OF THE COMMITTEE OF THE PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

At a meeting of the Committee, held at the King's Head Tavern, Poultry, London, on June 22d, 1835, James

Baldwin Brown, Esq., LL.D., in the Chair;

It was unanimously resolved,

I. As to the general affairs of Dissenters, 1st, That this meeting regard a municipal Corporation Reform, and an amendment of the evils of the Irish Episcopal Church as matters of paramount importance to the welfare of the empire, and to the rights and interests of Protestant Dissenters. 2d, That they have much confidence in the present Administration, and believe their continuance in office will promote national improvement and religious liberty; and, 3d, That understanding the Government are of opinion that the postponement, during the present session, of the consideration of the wishes of Dissenters as to a National Civil Registration of Births, Marriages, and Deaths—as to Church Rates—as to Dissenters' Marriages—and as to their admission into the Universities, will facilitate the success of the Irish Church and municipal reforms; this meeting would defer to that opinion of his Majesty's Government, on receiving a public assurance from them, that they will early next session bring forward, officially, measures for the relief of Dissenters as to civil registration and marriages, as well as to church rates.

II. As to grants to the Scotch Church. That this meeting cordially concur in the disapproval already expressed from various parts of the country of any grant of public money for the endowment of chapels of ease for the Church established in Scotland; and that they shall regard any such appropriation of the public revenue as unjust and oppressive to the Catholics of Ireland—to the numerous, liberal, intelligent, and zealous Dissenters in Scotland—and to the Dissenters of England and Wales, who at a great annual expense, support their own ministers, educate the poor, and labour diligently to promote knowledge and happiness, truth and piety, throughout the land; and that a petition to Parliament, answering these sentiments, be now signed, and be presented to the House of Commons by John Wilks, Esq., M.P., Honorary Secretary to this Society.

J. B. BROWN, Chairman.

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